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THE JOURNAL
OF THE
FRIENDS' HISTORICAL
SOCIETY.

VOLUME I-2

1903—1904—1905

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Dear friends with my love to you all in the holy
Christ in whom you all have life & salvation & grace
withed & for every sake you be suffer hardly but the
Lord is among you & with you in all your suffering
& be faithful to the end & he will give you a
crown of life for with my love in the end

Yours 10 mo. 12 day 1847

& you may read the enclosed among the
present

THE JOURNAL

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FRIENDS' HISTORICAL SOCIETY.

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D.—The Reference Library of the Society of Friends, Devonshire House, 12, Bishopsgate Street Without, London, E.C.

Foreword.

The Journal of the Friends' Historical Society does not present itself as a rival of, or as a competitor for public favour with any existing publication. The Historical Society has been formed for promoting research in a field hitherto but imperfectly worked. How much of publication it may be able to undertake is uncertain, and must largely depend upon the funds placed at its disposal; but for the present its organ will be a quarterly *Journal*, informing subscribers of its proceedings, and printing such historical data relating to the Society of Friends as may be suitable for publication.

Experience has proved the existence of much historical lore, that can hardly be made available for public use except through the action of bodies possessing funds other than those obtainable from sales in the ordinary channels of trade. Historical documents of the highest intrinsic value are nevertheless frequently uninteresting and tedious,

except to a restricted class of readers ; such are many of the State and Civic documents which have been published by Government authority and by the older municipal corporations, as well as by voluntary bodies like the Surtees Society, and the Congregational Historical Society, and by many local archeological and historical associations. Through these efforts a great deal of historical information, much of it curious, and some of it valuable, has been made public in recent years. The new Society proposes to do a similar work within the narrower area of the Society of Friends, for which it is believed there is ample room, notwithstanding the important services rendered to the study of denominational history, through the publication of much informing matter in the pages of *The Friends' Quarterly Examiner*, *The Friend* (of London and Philadelphia), *The British Friend*, *Quakeriana*, and at an earlier period in Luke Howard's *Yorkshireman*. The literature of Friends, including much still unpublished, is probably not inferior in importance and interest to that of other religious bodies, and there appears to be a requirement for a Society and a Journal devoted to this department of literary research.

The collection of printed and manuscript documents in the archives of Devonshire House is of great and constantly increasing value—the importance of which has now, happily, been recognised by its being placed under the charge of a competent librarian. The Society has received the approval of the Meeting for Sufferings,¹ and of its Library Committee, who are officially represented upon the Council : it has also been welcomed by some not themselves Friends, who are interested in their history from various causes. In addition to the stores at Devonshire House, and those in the British Museum, connected with the history and doings of Friends,

¹ The Meeting for Sufferings, the Representative Committee of London Yearly Meeting, passed the following minute at its meeting in Ninth month, 1903 :—

The annexed circular is received announcing the formation of a Friends' Historical Society. This Meeting approves of the step, and encourages Friends to support the Society.

(Signed) HENRY LLOYD WILSON,
Clerk.

important collections, belonging to local congregations, exist at Birmingham, Bristol, Manchester, Kendal, York, and elsewhere, the contents of which are known only to a very restricted range of readers. Other documents of great value are in the hands of private individuals. It is believed that the Historical Society may have a useful service in promoting the care and preservation of documents which are apt to gather dust and become forgotten, unless they are under the eye of custodians possessing some antiquarian taste.

The Friends of the seventeenth century were commonly too busy, or suffering too severely from persecution, to devote much time to historical questions; yet it is interesting to recall how George Fox incited some of his more learned colleagues to investigate the ecclesiastical history of the marriage ceremony, when he was himself engaged in framing the Friends' marriage procedure.

Towards the close of the seventeenth century, and the beginning of the eighteenth, London Yearly Meeting took steps to collect information about "the first breaking forth of Truth" in different districts. Many of the returns then made by Monthly or Quarterly Meetings are still in existence, some of which it is intended to publish in this *Journal*. Notwithstanding all that has been written respecting the history of Friends, questions present from time to time which invite further investigation; for instance, the genesis of the term "Society of Friends" has, we believe, never been quite accurately determined, and several differing derivations do duty in Friends' books. Again, sundry inquiries have recently been made as to the history of the procedure affecting the recording of ministers, and whilst the main lines of this history are well known, some of the minor details remain obscure.

The new *Journal* will, it is understood, regularly devote some space to notes and queries, in which correspondents will be able to ask and answer historical questions. At the recently-held meeting of the Provisional Council, when Isaac Sharp and Norman Penney kindly undertook the

editorship of the present number, numerous suggestions were made respecting matter suitable for insertion, and it is probable that the difficulty of selection and discrimination will be far greater than that of finding material for *The Journal*. We bespeak for it a wide and cordial support.

JOHN S. ROWNTREE.

Notes and Queries.

An interesting work might be written on the various experiences of Friends crossing the Atlantic on religious service. Who will send us an article on "Friends on the Atlantic"?

Professor Edward Arber's first volume of "The Term Catalogues, 1663-1709 A.D., edited from the very rare Quarterly Lists of New Books and Reprints issued by the Booksellers of London,"¹ contains frequent references to early Quaker literature mostly adverse to Friends. Many of the titles are given in Joseph Smith's *Bibliotheca Anti-Quakeriana*, but the following do not seem to have been known to our bibliographer.

"A true and impartial Narrative of the eminent hand of God that befel a Quaker and his Family at the Town of Panton in Lincolnshire; who affirmed he was commanded of God to pronounce Mr. *Ralph James*, Preacher of the Gospel, a Leper: the said judgment falling upon himself." In quarto, 1673.

¹ D. 13.N.

"The Young Man's Instructor : : wherein several erroneous Doctrines of Quakers : : are propounded and confuted. By Thomas Doolittle, Minister of the Gospel." In octavo, 1673.

"Hidden Things brought to Light, or The Discord of the Grand Quakers among themselves. Discovered in some Letters, Papers and Passages, written to and from G. Fox, J. Nayler, and J. Perrot; wherein may be seen the Cause and ground of their differences and falling out; and what manner of Spirit moved and acted each of them." In quarto, 1678.

"The Spirit of Delusion re-proved, or the Quakers' Cause fairly heard, and justly condemned. Being an Answer to W. Penn, G. Fox, G. Whithead, G. Keith, E. Burroughs, and several others, the most leading men among them. Wherein their horrid Perversion, and false and dangerous Interpretations of above Fifty distinct Texts of Holy Scripture are plainly evinced. By The Wilson, Rector of *Ince* in Warwickshire." In octavo, 1678.

"The Cabal of several Notorious Priests and Jesuits discovered . . . shewing . . . their frequenting Quakers' meetings," etc. Folio, 1679.

Professor Arber in the Preface to his *Catalogues*, writes, p. xii., "The history of the Quaker Press in London has yet to be written. How did the Society of Friends, who had no connection whatever with the Company of Stationers, manage to pour out so many books in defence of their principles all through this troublous period? That has yet to be made known."

And again, p. xiii., "One of the most extraordinary things in the history of the Society of Friends is the way they appealed to Public Opinion through the Press, at a time when the Government were endeavouring with all its might to suppress Public Opinion altogether . . . In the Preface to his *Bibliotheca Anti-Quakeriana*, 1873, Mr. Joseph Smith says, 'The reader will perceive on examination that the greatest adversaries the Society had to contend with, in early days, were the Nonconformist Divines.' But if the Nonconformists wrote against these worthy people, the Conformists put them in prison."

In a private letter, Professor Arber expresses a hope that his reference to the London Quaker Press of an early day, will stir up some of the Friends to write its history. Here is a field of work little occupied. The only writing on the subject that we know of is contained in articles in *The Friend* (Phila.) vols. 16 and 17,

reprinted in England, 1844, as *Antiquarian Researches among the early Printers and Publishers of Friends' Books*.²

The Friends' Reference Library³ possesses a typed copy of a letter which was once in the possession of Mrs. George Goodrick, of George Road, Edgbaston, headed "The Dresses of a Wedding Party in the last Century described in a Letter from the Bridegroom's sister. The Couple—by name Goad and Wakefield—were married at Devonshire House, 6th month 7th, 1765." It commences "Honored Father, In answer to thy request will endeavour to satisfy thy curiosity respecting the Wedding Dresses," and is unsigned. The clothing of nineteen couples is described in some detail, as, e.g., that of the bridegroom is "White cloth clothes—Coat, waistcoat, and breeches all alike," and that of the bride "White flowered satin, white petticoat sleeves—hat and cloak gauze linen." The names mentioned are Goad, Wakefield, Robinson, Willet, Browning, Barclay, Wilson, Harris, Miers, Archer, West, Pratt, Greenwood, Cross, Brown, Bland, and Whitaker. Can any of our readers supply further particulars? The marriage is not on the Friends' Digest of Marriages at Devonshire House.

The following, who are now working on the subjects placed opposite their names, would be glad of any assistance which our

² D. 496.4.

³ D. EE. 22.

readers may be able to render in the way of references to their subjects of study or in other directions.

John S. Rowntree—Names by which Friends as a body were originally known.

Isaac Sharp—Daniel Quare and John Bellers.

Norman Penney—The Recording Clerks and Elizabeth Hooton.

Howard R. Smith—Robert Sandilands and George Jacques.

(We shall be pleased to place other names on a similar list for future issues of *The Journal*. EDS.)

In an advertisement in *The Grocers' Journal*, of September 12th, is the following: "'My land,' says William Penn, the founder of Pennsylvania. Did he make

it, and how did he get it? We have heard how he bargained with the Indians for as much land as a bear skin would cover. He cut the skin into fine twine and enclosed a large tract." How did such an utterly unlikely story arise?

We should be pleased to have the opinion of some expert as to how far it is safe to have documents typed which are to be preserved for long years to come. Will the various inks used disappear in the course of the centuries?

Howard R. Smith, The Lawn, Reading, would be glad to communicate with members who wish information respecting the early history of Reading Quakerism.

The Handwriting of George Fox.

From the voluminous writings of George Fox, it might be supposed that a large amount of manuscript in his own handwriting would have come down to us. Every reader of this paper will probably be aware of the extent of his *Journal*, and of the large number of his doctrinal works, pastoral epistles, appeals to those in authority whether in the State or in the Church, occupying over fifty pages of Joseph Smith's *Catalogue of Friends' Books*, published in two volumes, in 1867, to say nothing of the private correspondence which he carried on with Friends in all parts.

Yet, in fact, the amount of his actual penmanship that has come down to us, relatively to the whole of his writings, is exceedingly small. It is clear that either he frequently dictated to willing scribes, or handed them his rough originals to put into more scholarly form for the printer or correspondent for whom they were intended.

The extant MSS. of George Fox may be dealt with thus :
The Journal and the *Short Journal* ;
 Letters to private correspondents ;
 Miscellaneous papers and scraps.

The Journal, in the possession of Charles James Spence, of North Shields, is almost entirely in the handwriting of Thomas Lower, to whom it was probably dictated in Worcester Gaol. The only portions in the handwriting of George Fox himself are some notes, a few opening lines of two pages, and the endorsements of a large number of original documents bound up with *The Journal*.¹

*The Short Journal*² is contained in a small oblong copy-book of which some pages have been used as such and is endorsed "a short jorvall of gff never wer printd of some short things from abt ye year 1648 to King Charles ye 2d Dayes." This endorsement, as far as "printd," was written by George Fox ; the remaining words and the body of the *Journal* are in the clear, legible hand of some transcriber whose name is at present unknown.

Of letters to private persons, D contains three ; one addressed to Robert Barclay (among the MSS. of the late Robert Barclay, of Reigate) ; one to Margaret Fox (among the Crosfield MSS.) ; and one to Patrick Livingstone. Some other original letters are referred to in *The Fells of Swarthmoor Hall*, by Maria Webb. Some of our readers will perhaps furnish information as to the whereabouts of other originals, whether published or not.

Amongst miscellaneous documents may be mentioned a remarkable find, consisting of three papers of "Testimonies," discovered by Joseph J. Green in 1896, when looking through one of the old bundles of MSS. kept in the "Lower Strong Room" at Devonshire House. A fourth was discovered by the writer the following year. All these were wholly or partially in the handwriting of George Fox. They had been evidently put away after being entered on some record, and there is no reason to suppose that they had been disturbed in the course of two centuries. One of them, a remarkably clean document in the writing of George Fox, carefully and regularly written in a finer hand than usual, is a testimony "consaring der an Whighthead,"

¹ See *A brief account of the manuscript Journal of George Fox in The Essayist and Friends' Review*. First Month, 1893. (D. 2.V.)

² D. MSS. Box A.

a photographic reproduction of which appears in William Beck's *George Whitehead*. It was written on the day of her death, and bears the writer's initials and the date, in which, however, the figures of the day of the month have been transposed, "72 day of the 5 mo. 1686."

D contains also (among the Crosfield MSS.) a full page of questions "for the presbaternes to aneser in Righting," entirely written by George Fox.

Joseph Bevan Braithwaite possesses a piece of writing copied by George Fox from the rough memoranda of his travels in America, which he has reproduced in his *Bi-Centenary of the Death of George Fox*. This also bears the initials "g. ff."

A few lines written by George Fox with initials are reproduced in *The Fells of Swarthmoor Hall*, and a very fine specimen is printed in Luke Howard's *Yorkshireman*, vol. V.

The British Museum possesses one piece of his handwriting, consisting of about twenty lines in explanation of types from the Old Testament such as "Arones linen breches" and "the outward helemet." A facsimile of it appears in the *Catalogue of a Selection from the Stowe Manuscripts*, printed by order of the Trustees, 1883.³ Most of the writing is in the customary heavy style of George Fox, but the last lines appear to have been written separately with a lighter hand or newer pen. With the manuscript is "a note by Ralph Thoresby, the antiquary, stating that the paper was given to him by Mrs. Bland, of Beeston, 26th May, 1709."

The manuscript reproduced as our frontispiece was sent up to Devonshire House by Francis W. Dymond, of Exeter, by permission of Devon and Cornwall Quarterly Meeting. It was found by Samuel Elliot, of Plymouth, among some papers at Plymouth Meeting House.

Far outnumbering all the other specimens of G. F.'s writing are his endorsements. Many hundreds of letters were looked over and endorsed by him at one time or other with the name of the writer, and perhaps the date or some note about the contents. The latest original letters added to D, written on one foolscap sheet by William Dewsbury and John Whitehead, bear the familiar characters in one of several endorsements.⁴

³ B. 12.N.

⁴ D. Portfolio 14.93. They are reproduced in this No. of *The Journal*, pp. 39-43.

Turning now to the general and special features of the writing, it may be described as heavy and vigorous, not without character, yet not the writing of a scholarly man. For those not very familiar with it, it may be well to point out the characteristic letters, which may be studied in the various reproductions already referred to. These are *d*; *e* is *not* the customary 17th century *e* which is like the Greek letter *ϵ*; *g*; *h*; *p*, which is made as old English or modern German *p*; *r* which is *not* like a modern German *r*; *s*; *u*, which is made like a *v*; also, amongst figures, *5* should be noted (see reproduction of testimony to Ann Whitehead referred to on p. 8). In the examination of handwriting, attention to spelling will also assist. Seventeenth century spelling has its uncertainties and peculiarities, but like Carlyle's German Emperor, who was "*supra grammaticam*," George Fox was superior to all common usages, and had a style of his own, of which a few examples may be given:—*der* [dear], *ther*, *scriptuer*, *aposeles*, *ogmentashon*, *reveleshon*, *knoleg*, *righting* [writing], *feathfull*, *freinds*, *presener*. But perhaps the best instance of phonetic spelling which has come under the writer's notice is contained in a message of love "to r. b. [Robert Barclay]. . . . & r. ray & helxe don dos [Alexander or Alex. Dundas] & j. Swinton & his wife." [From letter to Patrick Livingstone referred to on page 7.]

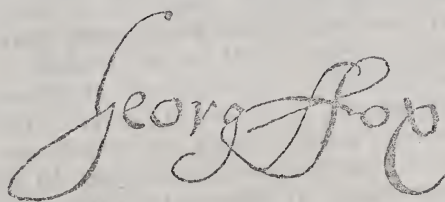
George Fox appears rarely to have signed his name in full, which will perhaps account for his imperfect spelling of George when he did write it. On the title page of the *Journal of George Wilson*,⁵ which journal by the way is a wonderful specimen of microscopically small but legible writing, G. F. wrote "gorg wilson." No one has hitherto published as a signature anything but the *gff*. with which he usually signed. There are at least four or five distinct varieties of this signature, *gf*, *gff* (the letter *f* uncrossed) *gf*, *gff* (the letter *f* crossed) in addition to variations of each letter. Only one full signature is believed by the writer to be known. It is in the collection recently presented to D⁶ by Mary Wyatt Gibson, in accordance with the wish of her late father, George Stacey Gibson, and appears in an address to Charles II. with the signature of Richard Hubberthorn, in the form of the facsimile represented on the following page.

⁵ D. MSS, Box C.

⁶ D. Gibson Bequest MSS, iii. 3.

Before passing from the handwriting of George Fox, a word must be said of the penmanship of "Righteous Christer," his father. Through the kindness of that diligent Quaker antiquarian, the late Mary Radley, of Warwick, the writer possesses two facsimile signatures of Christopher Fox, as Churchwarden of Drayton, traced from original parish registers. They are in a bold writing, each letter made separately, partly as written and partly as old English printed letters. The points of resemblance to his son's writing are in the *ff* in Fox, the *x*, and the letter *p* in one signature; the letter *r* in three cases out of four, and the letter *e* in each case, are of the older seventeenth century style. Above one signature, 1639, the co-churchwarden, Edward Marler, put the letter M for "his marke," whilst a superfluous H by the side of the other, 1638, inclines one to believe that there also the co-churchwarden, Hollingfreade, was only capable of making an H, and that some one else wrote the name for him. In this entry, 1638, the name of the new rector is curiously given as "Nichs" Stephens. In the next, 1639, occurs his earliest known autograph, in a style similar but not superior to that of Christopher Fox, "Nathaniell Stephens."

ISAAC SHARP.



Grangerised Books.

Under this heading a recent issue of *The Publishers' Circular* has a brief sketch of James Granger, whose method of collecting pictures to illustrate books has given rise to the art of "grangerisation." Granger was born in 1723. When Vicar of Shiplake, he wrote his *Biographical History of England*,¹ and made use of a large collection of portraits and

¹ Among the 4,000 illustrations in a copy recently offered for sale for £300 are "Henry Gurney (the sincere Quaker)," and "Mrs. Gurney (the fair Quakeress)," both folio.

pictures in his possession for its illustration. Others have followed his lead with the purpose either of making some work of their own more attractive for publication, or of adorning volumes in their libraries. *The Circular* says, "A grangerised book, skilfully and accurately arranged, with enthusiasm towards completeness, proves a mine of wealth to those who are led to study the subject of which it treats." The destruction of books, otherwise valuable, by removal of plates or pictures for the grangerisation of some other books is to be deprecated, but the collection of pictures and other materials in order to "extra-illustrate" a book is an interesting and valuable occupation.

Grangerisation is constantly proceeding in the Library Department of the Central Offices of the Society of Friends, at Devonshire House, London, E.C. Pictures and other illustrative matter are being collected for *The Journal of George Fox*, among other books, and it is hoped by the Librarian that these valuable materials may some day be available for a standard, illustrated edition of this Quaker classic, to be published, perhaps, in parts. The Reference Library contains a copy of *The Journal of the Life of Thomas Story*, 1747, recently presented by M.W. Gibson, of Saffron Walden, under the will of her father, George Stacey Gibson, which has been finely grangerised (if the term may be used of the addition of material other than pictures) with numerous original documents of great value. We believe that Swarthmore College, Penna., possesses a grangerised *George Fox*, of which we should be glad to have particulars, and we have heard of enthusiastic secretaries who adorn their minute books with photographs of places mentioned in the minutes. Perhaps some reader may be able to inform us of other Friends' literature similarly treated. May we suggest that some of our members might grangerise, for instance, *The History of the Life of Thomas Ellwood*, or *The Life of Elizabeth Fry*, or the Annual Report of the Friends' Home Mission Committee? The results of such occupation would greatly relieve the heavy appearance of some of our literature, and encourage the reading of the records of the lives of past worthies, which have long lain on our shelves neglected and unknown. We should be pleased to assist in any way we can.

EDITORS.

Our Recording Clerks.

The following list of Recording Clerks which I prepared some time ago, and which has already appeared in *The Friend* (London), 1903, p. 76, may suitably reappear here :—

		ASSISTANT CLERK.	CLERK		
			From	To	Years.
1.	Ellis Hookes		c. 1657	1681	24
2.	Richard Richardson ..		1681	1689	8
3.	Benjamin Bealing ..	c. 1687	1689	1737	48
4.	Benjamin Bourne ..	1733	1737	1746	9
5.	Joseph Besse ..		1746	1748	2
	Benjamin Bourne (cont.)		1748	1757	9
6.	Jacob Post ..	1755	1757	1757	1
7.	Robert Bell ..		1757	1759	2
8.	William Weston ..	1758	1759	1773	14
9.	Thomas Gould ..	1763	1773	1783	10
10.	John Ady ..		1783	1811	28
11.	William Manley ..		1811	1844	33
12.	James Bowden ..		1844	1857	13
13.	Charles Hoyland ..		1858	1890	32
14.	Isaac Sharp (to whom long life and service)		1890		

No. I. ELLIS HOOKES. c. 1657-1681.

Among many of the little known adherents to the cause of Quakerism in its early days may be reckoned Ellis Hookes, who heads our list of "Recording Clerks,"¹ and as we piece together the records of his life obtained from various and mostly from obscure sources, we produce a picture of a man in many ways unlike the more noted early Friends, and we catch a glimpse of work for the early Quaker community of a less known, but not less important nature than much that is portrayed in the memoirs of the day.

HIS PARENTAGE AND YOUTH.

Ellis Hookes was born about the year 1630. Of his youth we know little, but he appears to have been religiously inclined from his early days ; he says in a letter to Margaret Fox, dated in 1671—"I have loved the Lord Jesus from a child." It is not clear where his parents resided during his

¹ The term "recording" clerk is here used by anticipation. I do not find it earlier than in connection with William Manley.

youth, but his convincement of Quakerism appears to have been distasteful to them, for in his own handwriting in the second of the two books of Sufferings which he compiled, we get a glimpse of his relations with them in a curious encounter between the Quaker clerk and the Parliamentary general and his household.

Ellis Hookes, in the year 1657, went with a Letter to his Mother, who was at the house of him they call Sr Wm. Waller at Stanton Harcourt, in Oxfordshire, and the said Waller's Wife, a woman making great profession in Religion, thought she might have converted the said E. H. (as he heard afterwards) from his Religion, and so sent for him up to her Chamber where was his mother. And because E. H. did not put off his hat to the said Waller's Wife, she said, "If you have no manners, young man, I will teach you some"; and took away his Hat from of his head, and gave it to her man who carried it Clear away out of ye Room. Then E.H. said to his mother, If she had any Answer to send back, else he thought to go. So Waller's Wife said, "No, you shall not go," and lockd the Dore. And the said E.H. spoke not one word to her all this while, not withstanding she scorit at him and mockt him, and said, "Now his hat was gone his Religion was gone, and he could not speak but only hum." Then at last E.H. spake to her, saying, "Woman, shew thyself a sober woman." For wch words speaking she fell a beating the said E.H. about the Head and pulling him by the Hair in a cruel manner, and said She was never called Woman before. Then when she had done beating him, he being lockt in, walked up and down ye Room, wherefore she fell a beating him again and pulled him about the room by the hair of the Head, all wch E.H. patiently bore not giving one word; but when she struk him on the one side he turned the other and resisted not. Then after he had received many blows about the head, and she had wearied herself, E.H. spoke to her, saying, "Woman, I deny thy Religion that cannot bridle thy Tongue nor thy hands"; then she fell a beating him again in a Cruel manner and lugging him about the Room by the hair of the head, and commanded her man and her son to stand before the said E.H. and keep him up in a corner of ye said Room, that he might not walk, and called for a stick saying her fists were sore with striking him, and bid her man beat him, and oftentimes she said to his mother, "Turn him out of your dores and never have anything to do with him, for," said she, "the Ravens of ye Valleys will pick out his eyes." Then E.H. said again, "Thy Religion is in vain that cannot bridle thy tongue nor thy hands"; that she fell a baiting him again and lugging him by the hair of the head in a Cruel manner. Then E.H. said, "Instead of shewing thyself a sober woman thou hast shewed thyself more like a Beast." Then William Waller being in the Room struck the said E.H. such a Cruel Blow on ye Head with his Fist that the said E.H. was ready to sink under it. And ye said Waller's wife had hold of ye said E. H. and beat him about the Head, and her man had hold of him, and they all cried, "Out of ye Dores with him"; and then ye Dore was opened and they trust [thrust] him with such Force

out, that he had much adoe to recover himself from falling downstairs, and the said E.H. was fain to go 3 Miles bare-headed, they detaining his Hat from him. And with ye Blows wch were very many he was so deaf that he could not hear a Week after so well as he could before. And having an Impostume in his head wch he had from a Child, it was so bad about a Month after he received those blows that black gore blood ran out of his Ear. And they stirred up his Father by a Letter they sent to him the next day, to have nothing to do with ye said E.H. but to turn him out of ye Dore, which he did. (See also Joseph Besse's *Abstract of Sufferings*, 1733-8, i, 197, and *Collection of Sufferings*, 1753, i, 564.)

It is satisfactory to know, however, that his father was reconciled to him ere he died, as the following extract from a letter to Margaret Fox, dated "London, 1st 8th mo., 1672," will show :—

Since I wrote thee, my old fiather is dead. I was with him at his lodgings on 6 day was a month since and he was very well and writeing and I askt him to let me help him and he did, and it was the last busines he did, and he asked me to walk with him in the woodyard. and I never knew him so kind and I walkt with him a pretty time, and that night he was taken sick and the next day having busines at Whitehall I went in to see him again, and he was layn down on ye bed not well, and the First Day morning I went on purpose to see him, and he died at 2 in ye morning. I think he bath left me pretty considerable more than I expected, and see the outward riches of this world is added to me that I am grown rich of a sudden, and so blessed be the Lord who is worthy to have the glory and praise of all, and I hope I shall all my days serve him with my whole heart and with all that I have.

Mention is made in Ellis Hookes's will² of sisters Anna Hookes and Margaret Fuller, and of brothers Robert and Nicholas,³ and also of an "Uncle Sudley of Odiham, co. Southton." I do not know whether any of his relations became Friends. There is no other reference to the name in the registers of London and Middlesex Quarterly Meeting.

HIS SERVICE FOR FRIENDS.

The only clue to the date of E. Hookes's engagement to Friends is furnished by the statement in the Register of his death that "He was twenty-four years a clerk to Friends."

² Given in *Quakeriana*, ii, 103, see also ii, 118.

³ Among the "Original Records of Sufferings" MSS. at Devonshire House, there are two or three references to a Nicholas Hookes. From one dated "2th month [16]82," and signed by Richard Kirton, we learn, "Nicholas Hookes impropriator of Kinsington bath exhibited a bill in Chancery against us both, and wee beare he Intends to bring it to a Sequestration." In 1646, "Nicholas Hookes, Impropriator," is again mentioned. I do not find his name in Besse's *Coll. Suff.*

As his decease occurred in 1681, he must have entered Friends' service in about 1657, at the age of twenty-seven. The first reference to him that I have found in any official minutes occurs in the "Six Weeks Meeting" [Business Committee of London and Middlesex Quarterly Meeting] of 8mo., 1671, not long after the commencement of the records of this Meeting. On the 16th of 12mo., 1674'5, this Meeting decides "that Ellis Hooks be desired to attend this Meeting for ye future to keep this Book & that he draw out Copies of what Concerns the Monthly Meetings, Two Weeks Meeting [the oldest meeting for discipline in London, largely occupied with passing persons for marriage], & Meeting of Twelve [a finance committee of London Friends] respectively, & to send it to them." He was appointed by the "Morning Meeting of Ministers," in 1673, to "attend every second Day to write things then agreed upon in a book," and he signs the first recorded minute of the Meeting for Sufferings, 8mo., 1675.

But as early as 1660 we find from a letter to George Fox that he is at work collecting records of Friends' sufferings out of the different counties, and he inquires of him "whether they shd be printed or wrote in a great book now I am not soe much employed but yt I may settle to write them, or if thou thinkst Tho. Foster may doe them, who I beleive would doe them better." Other letters on the same subject follow, the result being the two bulky volumes of *Sufferings* in E. H.'s handwriting, preserved at Devonshire House, the first of a series of 44 volumes of records of sufferings. This must have been an immense work, and it is a standing testimony to E. H.'s zeal and diligence. The two volumes contain about 1,300 pages, measuring 18 inches by 14 inches, and are bound in full calf.

Ellis's letters, mostly addressed to Margaret Fell (Fox), a number of which are preserved in the Society's archives,⁴ give a vivid insight into his continuous labours for Friends.

In these letters he also sends information of events happening in the public world of London, which must have

⁴ D. Swarthmore MSS. and A. R. B. MSS., etc. I have copied the letters in the Swarthmore MSS. from the transcription beautifully made by Emily Jernyn in 1866-1869, as it is undesirable to finger the originals more than is absolutely necessary. The best known of E.H.'s letters is the one dated 16th of 11mo., 1669, which gives an account of Friend Carver, who carried King Charles on his back during the escape of the latter to France.

greatly interested his correspondent in the far north. Further sufferings were from time to time drawn up by our worthy clerk, and given to the press for publication, but he found it difficult to execute this work as rapidly as desired. George Whitehead writes in 1664, "Since I came to this City, I have been somewhat troubled that the books of sufferings were not delivered sooner. How E. H. ordered the business I know not. . . . Yesterday I went up and down a great part of the day about getting them delivered. This morning women are to deliver them."

In 1672 we read of heavy work connected with arrangements for obtaining King Charles's "Pardon"⁵ for nearly 500 Friends then languishing in gaol. G. Whitehead was the moving spirit, but upon our friend Ellis came the brunt of the business. He describes it in a letter to M. Fox as "such a troublesome business to go through as I have not mett wth the like." In this same year, in a letter to M. F., we read, with a feeling of relief, that "Friends did at the Quarterly Meeting take into Consideration my paines and care in ye service of truth and are willing to allow me a man to assist, wch is some encouragement to me, for wch I cannot but bless the Lord, and I hope through the Lord's assistance to performe my office in faithfullness to the end." The more we read of this good man the more we feel sure that his hope was realised. Such help seems to have continued to the end, as "Ellis his man" is referred to in the minutes of the Meeting for Sufferings down to 1681.⁶

For his multifarious and onerous duties Ellis Hookes was paid £50 per annum. Francis Bugg tells us this in a passage in his *Picture of Quakerism*, to be referred to in connection with succeeding Clerks. His office was "The Chamber," perhaps at the Bull and Mouth in the earliest days and later at White Hart Court. "Ellis his Chamber" was often the meeting place of committees and other small gatherings.

In addition to his public work he was of great assistance to Friends in financial and literary matters. He writes to George Fox, under date 1669, of the death of Joseph Fucc, and adds, "He hath left thee a Legacy of fifty pounds. I shall forbear to give thee an account of my stewardship

⁵ D. Loser Strong Room;

⁶ Ellis's "Man" may have been Joseph Miles, who sends to Luke Howard on the 24th of 10th month, 1681, a document described as the "last Epistle of my deod. Mr."

at present, hoping to see thee heere ere long. Only I paid fifty pounds to Gerrard [Roberts] soon after thee wentst away, it being by thy desire towards a pte of thait new shipp, but a sixteenth pte amounts to soe much yt thee and I cannot reach it, soe I think to dispose of mine some other way and Gerrard *must satisfie thee for the use of thy money.*" He is also useful to Margaret Fox in purchasing books for her and in other ways.

HIS SHARE IN SUFFERINGS.

The more private nature of his occupation would probably shield our friend Ellis from much of the fierce persecution which raged around the more public preachers of Quakerism, but it was meet that he who first collected the records of suffering should himself feel something of its edge. Besse tells us (in the earliest mention of Ellis I have found other than the record of ill-treatment already given), that he and others were pulled by force out of a Meeting at Westminster in "February, 1659," and he himself knocked down and dragged about, and that during the Lord Mayoralty of the noted persecutor Richard Brown, in 1660-61, he, with many others, was imprisoned in Newgate gaol. In his Preface to the works of Samuel Fisher he briefly refers to an imprisonment in "the Compter in Wood Street," where he and nine others "were for some time put into a little hole, into wh we went with a ladder where was not Room for all the Company to lye down at once."

HIS PUBLISHED WRITINGS.

The published literary work of E. Hookes is mainly of an historical character, and his object seems to have been to gather, from all past time, samples of constancy under persecution, and to publish the results of his inquiries "for general service" in his own day. He first issued *The Spirit of Christ and . . . of the Apostles, and . . . Martyrs . . . which beareth Testimony against Swearing and Oaths*, 1661. This was enlarged and re-issued later. The results of his further study of the past were given to the world in his *Spirit of the Martyrs Revived*, a work of over 350 folio pages, published before 1682, and several times reprinted. With George Fox's assistance, E. H. issued in 1667 *The Arraignment of Popery*, dealing likewise with the history and persecutions of the Church. This also passed through several editions. These two friends also wrote *A Primer and Catechism*

for Children,⁷ and *An Instruction for Right Spelling*. From our knowledge of the vagaries of George's own spelling, we may well believe that the services of his friend, Ellis, were desirable and valuable! Into the mazes of controversial literature our author does not appear to have ventured far, for even Francis Bugg writes, "Ellis Hooks was a stranger to me;" but the issue of such "abusive and sordid pamphlets" as *The Monstrous Eating Quaker*, *The Quaker turned Jew*, and *The Quaker and his Maid*, which were cried up and down the City, stirred him too deeply for silence, and he issued a refutation, in broadside form, with an appeal to the magistrates to put a stop, in the interests of public morals, to these libels. He also published *A Testimony against "The Spirit of the Hat,"* and against another scurrilous book, which opposed authority in the Church, though I do not find that he is referred to among many Friends mentioned in these books. Amid numerous other pressing duties, Ellis Hookes found time and strength to edit Edward Burrough's works in 1672,⁸ Wm. Smith's and Jas. Parnel's in 1675, Francis Howgill's in 1676, Samuel Fisher's in 1679 and Stephen Smith's in 1679, although he had previously, in 1671, informed Margaret Fox that he had "left off all employment in printing of books, by reason of weaknes." These six volumes represent about 3,200 pages in folio, 500 pages in quarto, and 400 pages in octavo.

HIS PERSONALITY AND PRIVATE LIFE.

His life may be summed up in the words used of him, "A publique Servent to Freinds." We read little of him beside his work in this capacity. He does not appear to have been a preacher in the gatherings of early Friends, and there is no notice of him among the memoirs in *Piety Promoted*.

He writes warmly yet respectfully to George Fox on business matters, such expressions occurring as "If thou thinkst fitt," "It may bee as thee orders." The various Meetings he served as clerk were not slow to remind him of

⁷ Of this book Ellis writes to G. Fox, "It is well liked by everybody that sees it." Wm. Rogers says in Part VII. of his *Christian Quaker* that he knows a Friend who can prove "that the manuscript of the Primer was sold for thirty pound, 'tis reputed to contain but two or three sheets." It really contained six sheets. All Ellis's books are in D.

⁸ The author of *Saul's Errand to Damascus* says that "E. Burrough's Works were shov'd into the world by G. Fox, G. Whitehead, Josiah Cole, and Francis Howgill."

his position and duties. The "Meeting of Twelve," under date 1679, after his twenty-two years of service, minutes its decision that "Ellis Hookes doe give an account what work and service he doth once every quarter to this Meeting in wrighting, that it may appear whether his work deserves his yearly Sallary, and before he hath his last qrs. bill pd to show cause why he chargeth," etc. Friends were exact and exacting, and having to act as clerk to several separate bodies, must have made him a man of many masters.

Francis Howgill, writing to him from Appleby, in 1664, says, "Though some slight thee, heed not that, but do what thou can and be diligent." William Rogers, in his book against G. Fox and others, writes disparagingly of "the testimony of Ellis Hooks (a Clark for his yearly Sallary)."

There is only one incidental reference to Ellis in George Fox's *Journal*, though we know from the correspondence with Margaret Fell that he travelled with G. F. in Hampshire in 7mo., 1668.⁹ I have not found any reference to him in the memoirs of Edward Burrough or Francis Howgill, although Ellis must have been very serviceable to them in a business capacity. He seems to have been of an humble, retiring disposition, accounting it his "greatest honour to serve the Lord and his Servants."¹⁰

We do not read of any wife or family, and it is doubtful whether he was ever a householder, though in his will he leaves £2 to his "old servant, Katherine Andrews." This

⁹ The date of the original letter in which this fact is noted seems to me to be clearly 1663, though the letter is endorsed in G. Fox's own writing, 1664, and this latter date has been attached to the letter in transcription in the place of the former. G. F. was in close confinement in Lancaster Castle in 1664, while we know from his *Journal*, that he was in Hampshire in 1668. He does not refer, however, to E. Hookes as a travelling companion.

¹⁰ The Preface to Burrough's *Tender Salutation*, 1661, from which these words are taken, is worth quoting in full, as a sample of the spirit in which the author undertook his work:—

"Friends,

"This following Epistle being committed to me, I have found it convenient to disperse it on this wise to the Churches of Christ, for whose service chiefly it hath been written as I perceive; and this being a time, wherein each Friend in God ought to serve another, and to be a strength and encouragement one towards another in the Wayes of God, and therefore according to my duty, wherein I stand bound to the Lord and his Servants, I have diligently endeavoured your benefit and edification in sending this unto you, who accounts it my greatest honour to serve the Lord and his Servants,

ELLIS HOOKES."

will informs us that his home was with "Anne Travers, of Southwark, widdow, at who's house I have lodged these twenty years, and for her tenderness and care over me, being a weake man, I am greatly engaged." In his correspondence with Margaret Fox, he often refers to domestic events in the household of which he formed a member, with sympathetic interest, and not at all in the spirit of the proverbial "crusty old bachelor." At various periods his address is also given at other Friends' houses, such as at "Edward Mans, Without Bishopsgate," and at "John Staples, near the Three Cups in Aldersgate," also at "3 Kings Court, in Lumbar Street."

His letters breathe a beautiful spirit of meekness and of trust in his divine Sustainer. On the 27th of 3mo., 1670, he writes, "I have the most cause of any man in ye world to remember the Lords Love to me, because I have p'taken of so many mercyes both inwardly and outwardly, and I am bound to Magnifie and serve him for ever, and my heart is every day engaged more and more unto him, and the more I taist the more I desire of his Love and Kindnesse." His letters also contain many expressions of warm attachment to George and Margaret Fox.

HIS DECLINING HEALTH AND HIS DECEASE.

I do not gather that E. Hookes. was ever very strong. We have already noticed a reference to much suffering in his head; and his constant and close attention to business, especially during such trying times as the years of the Plague and Fire, must have made inroads upon his limited store of strength. In 9mo., 1665, at the time of the Plague, he writes to Margaret Fell, "Anne Travers deare love is to thee, there 3 been [?] there have been three] buried out of our ffamily in a Months time, and her child has had the distemper but is recovered againe. Deare Margt, I have been preserved well, but soe as a brand is pluckt out of the fire soe has the Lord delivered me for I have often laid downe my head in sorrow and rose as I went to bed, and not slept a wink for the groanes of them yt lay a dyeing, and every morning I counted it a great mercy that the Lord gave me another day, and I was made a strength and a help to poore Anne." In 1671, when only a little over 40, he writes, "My tryalls are many, and exercises, and my bodily weaknes is a great exercise to me," and succeeding letters also refer to ill

health and to troubles from which he hopes, however, to be set at liberty before long.

The following beautiful letter was addressed to Friends of the London district on the 27th of 8mo., 1681, very shortly before his death at a comparatively early age. It is copied from an original sent to Ratcliff Friends, now in possession of Ratcliff and Barking Monthly Meeting. I find that the author also sent his letter to Friends in Kent.

DEAR FRIENDS,

I have near finished my Course in this World In ye blessed faith our Lord Jesus Christ, according to my Measure, But before my Departure, My Dear friends, Brethren & Sisters, of ye Men's & Women's Meetings in London, I have a short Testimony in ye openings of ye father's Love wch flows in my Heart, at this Time Towards you. Oh my dear friends, whose blessed Order in your Men's & Women's Meetings I have been a Wittnes to, from the Beginning and my Soul has been greatly Comforted many a Time To behold ye many Great services you have done for ye Lord and his People for ye wch the Lord hath greatly blessed you, and Encreased your strength in him.

And now dear Friends, we have knowne God to be a Pure God yt Loves Justice & Truth in the Inward Parts, And to see it Executed Outwardly alsoe. And my Soul's desire is, & it is my believe alsoe That True Justice and Judgment shall be sett up without respect of Persons among you. I am One of the Poorest & least amongst you, yet through ye Lord's Love have obtained Mercy, and now my dear Friends, as Concerning those That have set themselves in ye Serpent's Spirit to seek to hinder this your Glorious Work & service My believe is the same with you yt God will scatter ye Chaffe amongst them; but where there are any that Relaine Sincerity (amongst them) They will be Restored & ye Rest will be burnt up as Chaffe.

Thus with my Dear Love in ye Lord Jesus once more Recommended unto you all

Remaine your Dear Brother in the Blessed Truth,

ELLIS HOOKES.

Despite his many physical drawbacks our Friend continued in his beloved service till very near his end. He appears to have attended the Meeting for Sufferings for the last time on the 30th of 7mo., 1681, but he is referred to on the 28th of the next month as still acting for the Meeting. He died on the 12th of 9mo., 1681, at the early age of 50 years, of consumption, and was buried on the 15th, at Chequer Alley [Bunhill Fields], his remains being carried thither from Devonshire House. On the 16th of 11mo., the "Meeting of Twelve" paid to Henry Snooke " $\frac{1}{2}$ a quarter's wages

for Ellis Hookes and for $\frac{1}{4}$ year's Chamber rent due 25th, 10mo. last."

E. H.'s will was proved the 3rd December, 1681, by oath [?] of Anne Travers, the executrix. He is described as of Newington Butts, Scrivener. He leaves various sums of money to Francis Camfield, James Claypoole, William Shewen, Henry Snooke, and James Parke, also to relations previously mentioned, to the poor of Odiham, etc., Anne Travers being his residuary legatee.

[BIBLIOGRAPHY.—The only article on Ellis Hookes that I have seen appeared in *The British Friend*, of 1860. I am glad to have done something more to revive the memory of a good man, whose value, I fear, has been overlooked by successive generations of Friends.]

NORMAN PENNEY.

The Case of William Gibson.¹

In an historical survey of the relations of the Society of Friends in various periods with the ministry exercised in its meetings and those who have exercised it, the case of William Gibson, early in the 18th century, with the successive regulations which arose from it, comes into prominent view, and may be studied by the aid of various pamphlets issued at the time.²

William Gibson appears to have been the son of William and Elizabeth Gibson of Bull and Mouth Street, London, and if so was born in London, 30th of 11 mo., 1674.³ William Gibson (primus) resided in Lancashire till about 1670,

¹ Written in view of the Conference on the Ministry to be held in York this month, to which a document, containing a slight reference to William Gibson, will be presented.

² *A Little Switch for the Old Snake*, n.d.; *Saul's Errand to Damascus, or the Quakers turn'd Persecutors*, 1728; *Birds of a Feather, or a Wheeling Dialogue*, etc., n.d.; *A Vindication of the Quakers*, n.d.; *A Rod for the Author of the Little Switch*, n.d.; etc.—(D. 334.1-9). We do not know of any pamphlets on the controversy written by Friends, although Friends' actions in the matter were vindicated by several writers.

³ Joseph Smith (*Col. of Eds' Bhs.*, i, 842) is not aware of any relationship between the two William Gibsons, but the Friends' Registers seem to us to make the above relationship clear. This is confirmed by reference to Beck and Ball's *London Friends' Meetings*, p. 79. See also *Saul's Errand*, p. 15, and *A Rod*, p. 7; this last pamphlet states that the second William Gibson "was born a Quaker," p. 6.

and then removed to London. He was an able minister and in good esteem among his brethren. He died in 1684, at the age of 55 years, and it is said that more than a thousand Friends followed his remains from Lombard Street to the Friends' Burial Ground, Bunhill Fields.⁴

In 1699, William Gibson (secundus) was in business as a mercer, occupying, with Peter Collinson,⁵ a haberdasher, part of a house in Gracechurch Street. Some disagreement arose between these two Friends, which was reported to the Bull and Mouth Monthly Meeting. The decision of that body was evidently against William Gibson,⁶ for he appealed to the Quarterly Meeting of London and Middlesex in 1706, whose decision was that the judgment of his Monthly Meeting against him should be withdrawn, but that the book⁷ he had printed should be called in and suppressed. This was eventually agreed to by all parties concerned.

Although his Quarterly Meeting granted him a certificate, in 1713, to travel as a minister, it is clear that some dissatisfaction with him and his ministry was becoming apparent.⁸ In 1723 the Morning Meeting of Ministers objected to his putting his name into the Book of Ministering Friends,⁹ which action caused him to appeal to the Quarterly Meeting and Yearly Meeting, on the ground that

⁴ Beck and Ball. as above, p. 154.

⁵ The father of Peter Collinson, F.R.S., the noted botanist.

⁶ The minute books of the Bull and Mouth Monthly Meeting, and many other valuable documents, were burnt in the fire which destroyed the Gracechurch Street Meeting House on 1st day, the 9th of 9th month, 1821.

⁷ Entitled, *Bigottry and Partiality Ruinous and Destructive to Pure Religion*, etc., 1705. The copy at Devonshire House (D. 334.9) has the following, written at the foot of the title page, "To be had by none but Friends."

⁸ *A Vindication*, published about 1728, says (p. 8) "for many years, not less than twelve."

⁹ Turning to these Books, preserved in D., we find the first entry of his name, in bold characters, on the 27th of 11 mo., 1722, in the space for the names of Friends intending to visit Kingston Meeting. The name re-appears at intervals, sometimes re-written after having been crossed out; and here and there Wm. Gibson has added remarks of various kinds, some in bad taste, which quite disfigure Benjamin Bealing's otherwise neatly written book. A portion of a page of one of these Books is here reproduced. For further particulars of these Books of Ministering Friends see *The Friends' Quarterly Examiner*, 1897, pp. 254-9, *The Friend* (London), 1901, pp. 442, 719.

the minute of the Morning Meeting implied his "disownment as a minister." This the Morning Meeting denied, and the Yearly Meeting of 1723 decided that "the Sole Right to disown any Minister or other Person belongs to Monthly, Quarterly, Halfe Yearly, or Yearly Meetings, and that no person's name, from and after the 8th day of the 7th mo., be entered in the Morning Meeting Book of Ministering friends¹⁰ as a minister, till he or she produces a Certificate from the Monthly or Quarterly Meeting to which he or she shall belong." It is evident that in the right to place his name in the Book of Ministering Friends, we have the "acknowledgment" of a minister in an early form.

William Gibson appears to have given much trouble to Friends both by the manner and the matter of his preaching. His sermons were very strange, if we may correctly judge from the specimen of one given at Gracechurch Street on "Sunday, May 14, 1727," and recorded by Elias Bockett.¹¹ On this occasion "a great multitude of other persons besides Quakers"¹² attended the meeting in anticipation of hearing the strange preacher. As soon as William Gibson commenced, a Friend present stood up and said, "Friends, this Man is Disowned by us ; we have no Unity with him or his Ministry."¹³ On another occasion he was taken out of the meeting by constables, who kept him moving from place to place till the meeting concluded. But on his refusal then to go home he was imprisoned for some thirty hours.¹³ He was also prosecuted as a rioter at the King's Bench, but was acquitted.

The Gibson case, becoming notorious, drew public attention to the claim of Friends that their ministry was exercised by divine appointment and authority, and the result was the issue of several pamphlets challenging this assertion, and containing statements to prove the contrary, such as the case of a woman who, "at a burial at Horsely-down Meeting stood up, making an Oration of neither Head or Tail, of the Angel and the Ass, till a Man, a Friend Preacher, contradicted her, bidding her be silent, for she knew not what Spirit she was of ; but she answered him, 'Be Thou

¹⁰ Wm. Gibson's name appears in this book, on the last opportunity for inserting it before the new rule came into effect !

¹¹ *Punchinello's Sermon* (D. 308.6).

¹² *A Vindication*, pp. 10, 11.

¹³ *A Little Switch*, p. 19.

1833	Wed Day	Collecting	Adams
1834	Monday	Afternoon	Boxing Sagittarius W. H. D. D. D. C. H. D. D.
1835	Willm Gibson	John Capill	Crocker
1836	William Gibson	John Capill	Crocker
1837	William Gibson	John Capill	Crocker
1838	William Gibson	John Capill	Crocker
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1847	William Gibson	John Capill	Crocker
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1868	William Gibson	John Capill	Crocker
1869	William Gibson	John Capill	Crocker
1870	William Gibson	John Capill	Crocker
1871	William Gibson	John Capill	Crocker
1872	William Gibson	John Capill	Crocker
1873	William Gibson	John Capill	Crocker
1874	William Gibson	John Capill	Crocker
1875	William Gibson	John Capill	Crocker
1876	William Gibson	John Capill	Crocker
1877	William Gibson	John Capill	Crocker
1878	William Gibson	John Capill	Crocker
1879	William Gibson	John Capill	Crocker
1880	William Gibson	John Capill	Crocker
1881	William Gibson	John Capill	Crocker
1882	William Gibson	John Capill	Crocker
1883	William Gibson	John Capill	Crocker
1884	William Gibson	John Capill	Crocker
1885	William Gibson	John Capill	Crocker
1886	William Gibson	John Capill	Crocker
1887	William Gibson	John Capill	Crocker
1888	William Gibson	John Capill	Crocker
1889	William Gibson	John Capill	Crocker
1890	William Gibson	John Capill	Crocker
1891	William Gibson	John Capill	Crocker
1892	William Gibson	John Capill	Crocker
1893	William Gibson	John Capill	Crocker
1894	William Gibson	John Capill	Crocker
1895	William Gibson	John Capill	Crocker
1896	William Gibson	John Capill	Crocker
1897	William Gibson	John Capill	Crocker
1898	William Gibson	John Capill	Crocker
1899	William Gibson	John Capill	Crocker
1900	William Gibson	John Capill	Crocker

silent, for thou knowest not what Spirit thou art of !' Pray who is to be Judge in this Case ? Was the Woman moved to talk Nonsense ? No, no."¹⁴ The advice to "beware of laying stress on the authority of your ministry"¹⁵ is still needed.

Other causes, however, than unsound doctrine entered into the controversy between W. Gibson and the Friends of his day. He was charged also with immorality, and underwent examination and imprisonment several times.

His Monthly Meeting seems to have acted in a very considerate manner towards him, frequently deputing Friends to visit him, but the Meeting in 1mo. 1725/6, felt

concerned to declare that they have no unity with William Gibson as a minister because to them his ministry carries no evidence of its arising from a Gospel spirit, but it appears rather to be from a wild unruly inclination of his own to sport himself in the handling of sacred things deceitfully, and to gratify his own private resentments, by smiting at particular persons and things in such unseemly terms and turns as shew the vanity of his mind and therein how unlike he is to a minister of Christ—and therefore disapprov'd of as such by this Meeting¹⁶

It is evident from the Quarterly Meeting minutes that the Monthly Meeting proceeded further, in 1727, and disowned its turbulent member, and its decision was upheld by the Quarterly Meeting. But for some time after, he troubled the meetings of the Society, though he had a preaching place of his own, at Plaisterers' Hall, "where the most despicable Wretches of the Town are his chief Followers."¹⁷

Reference may here be made to an undated document¹⁸ which shows the kindness of Friends through all this sad time :—

Whereas it hath been represented that W. G. is Reduced to such Miserable Low Circumstances as to be unable to Pay 2s. 6d. in ye £ to his Crs, who have Agreed to Accept the same in full, Without being Drove to the Necessity of selling his household Goods, and although heretofore

¹⁴ *Saul's Errand*. p. 8.

¹⁵ Advice to Ministers in *Friends' Book of Christian Discipline*.

¹⁶ From an early copy of the minute, recently added to D. (John Thompson MSS. 258). This and a few other papers respecting the Bull and Mouth Monthly Meeting, in D., are very valuable seeing the original minutes were destroyed.

¹⁷ *Sermon preach'd by William Gibson at Plaisterers-Hall, on Sunday the 15th of October, 1727*, p. 8. (D. 334-5)

¹⁸ D. John Thompson MSS. 262c.

his Conduct hath been very Disagreeable to Friends in Generall, Yett in as much as he hath of late been very Quiet and peaceable Towards them, and in hopes he will Continue so for ye Future, Several Friends in Commiseration of his Present Distress have agreed to contribute towards his Relief as follows :—

Thomas Cox	..	7	7	0	John Baker	..	..	1	1	0
John Freame	..	5	5	0	Richd. Pike	..	..	1	1	0
Humphrey Hill	..	2	2	0	Joseph fireame	..	..	4	4	0
Joshua Gee	..	2	2	0	John Bell	..	..	1	1	0
Richd. How	..	5	5	0	Tho: Plumsted	..	..	1	1	0
Daniell Phillips	..	2	2	0	Wm. Marks	..	..	1	1	0
Jeremiah Harman	..	7	7	0	Daniell Vanderwall	..	..	1	1	0
Anto. Neat	..	2	2	0	John Hudson	..	..	1	1	0
Davd. Barclay	..	2	2	0	Tho: Gould, junr. ¹⁹	..	..	4	4	0
Josh. Grove	..	7	7	0	. . . . .	..	..	1	1	0
A perticular frd.	..	5	5	0	James Larkes	..	..	1	1	0

According to our Registers, William Gibson died of consumption on the 20th of 9mo., 1734, aged 59, and was buried in Friends' Burial Ground, Bunhill Fields.

Of William Gibson (tertius), we know but little. He was born on the 31st of 5mo., 1712. He entered warmly into the controversy, in support of his father, and wrote *A Little Switch for the Old Snake . . . being the Son's Vindication of his Father, in Opposition to Joseph Weyt's and his Abbetors*, etc. The reply to this pamphlet, *A Rod for the Author of the Little Switch*, printed in 1728, refers to him thus (pp. 13-15) :—

A young Lad about sixteen Years of Age : : : Is it not enough for the Father to have thus exposed himself to Ruin or Contempt, but must he introduce his Son to the same Fate ? It would have become him better to have subjected him to good Discipline while tender, than to let him thus fly not only in the Father's Face, but a whole body of People, whose Garb or Dress and Language he is distinguished by. : : Had his Father been at Home in his Study, and less at the Taverns, the Father had not been the Subject of the Son's Satir, nor the *Quakers* his Poetry, nor both the Jest of the Publick.

Here he disappears from sight, and an episode sad and little known, but not without its bearings on the subsequent history of the Society of Friends, comes to an end.

EDITORS.

¹⁹ Probably father of Thomas Gould, who was clerk to the Society 1773 to 1783 (see p. 12).

Two Quotations in the London Yearly Meeting's Epistle, 1903.¹

1. *Seeing too much for denial, and too little for assurance, I am in a piteous plight.*—PASCAL.

Blaise Pascal was born in the Auvergne, France, in 1623. He early exhibited very considerable talent, and became as years went on a great mathematician and philosopher. He allied himself with the followers of Jansenius, a sect of much piety and earnest purpose, and was frequently resident at Port Royal, the headquarters of Jansenism, but his exact position with regard to religion has been the subject of much dispute. The quotation in the Epistle, given thus in the original—"Mais, voyant trop pour nier et trop peu pour m'assurer, je suis dans un état à plaindre," is from Pascal's *Pensées*,² a collection of fragments from his pen, issued eight years after his death in 1662.

2. *Christ crucified is the library which triumphant souls will be studying in to all eternity.*—STILLINGFLEET.

Edward Stillingfleet was born in Dorsetshire, 1635, and after a college course in Cambridge, he received the living of Sutton, Bedfordshire. Here, in 1662, he wrote his *Origines Sacrae* in defence of the divine authority of the Scriptures. This learned treatise, from which the above quotation is taken, went through several editions, and may still be obtained. Stillingfleet became Archdeacon of London, Dean of St. Paul's, and finally, at the Revolution in 1689, Bishop of Worcester. He died in 1699.

When Dean of St. Paul's, in the year 1680, he preached a Sermon at Guildhall Chapel, entitled, *The Necessity of Separation*,³ in which he urges the need of union against a

¹ For 223 years in unbroken succession these Epistles of loving greeting and counsel have been sent down from London Yearly Meeting to its members in Great Britain and elsewhere.

² See *Les Pensées de Blaise Pascal*, par M. Léon Brunschvicg, 2me. édition, revue, Hachette et Cie. 1900, section iii, 229, page 433. English editions of these *Thoughts* may be obtained, as also readable lives of their author.

³ D. 711.

common danger. He intreats his hearers and readers, even if "not yet ripe for so great a mercy as perfect union," at least "not to condemn others for that which themselves have practised and think to be lawful in their own cases." In proof of this statement the author cites the case of the persecutions of Anabaptists and Quakers in New England, and adds as a further proof, "Nay, even these [Quakers], notwithstanding the single Independency of every man's light within, have found it necessary to make rules and orders among themselves to govern their Societies, to which they expect a uniform obedience, and allow no liberty out of the power and the truth as they love to speak" (pp. 55, 56).¹ He refers to *The Spirit of the Hat* (p. 12) in confirmation of this. Echoes of the current Quaker controversy between the opponents of law and order and George Fox and his friends had evidently reached the Deanery.

It is an interesting fact, and an evidence of an improved condition of things, that an author who finds a place in Joseph Smith's *Bibliotheca Anti-Quakeriana* should be quoted with approval in a Yearly Meeting's Epistle.

EDITORS.

The Quaker Family of Owen.

This family of Owen, of Manchester, Stockport, Seven-oaks, Coulsdon, Reigate, London, etc., deduces its descent from Hwfa ap Cynddelw, Lord of Llys Llifon, in Anglesey, contemporary with Owen Gwynedd, Prince of North Wales, to whom he was steward. This Hwfa was living circa 1150. The Owens of Orielton, baronets, are the present representatives; their arms which are "Gules, a chevron, between three lions rampant, or," and the crest, "a lion rampant," are those borne apparently by the Quaker family of which we treat, the crest at any rate appearing on old family plate.

One Thomas Owyne mar. at the parish church (now the Cathedral), Manchester, 2 May, 1601, Elizabeth Shelmerdyne, and there are earlier entries of the family spelt Awyne in 1578, etc.

Thomas Owen, of Manchester, perhaps son of the above Thomas and Elizabeth Owyne, mar. before 1628 Elizabeth

¹ In the copy of the Tract in D. Morris Birkbeck describes the statement, in a pencil note, as "a false surmise."

(Illingworth?). The entry of this marriage is not forthcoming, but in the will of Thomas Illingworth, of Manchester, chapman, 1638/9, whose wife was Margaret Goodyear, he names his sister Elizabeth Owen, widow, to whom he bequeaths "one Phillip and Cheaney Gowne" (*sic*). There are other evidences also which appear to identify Elizabeth (Illingworth?) Owen. Thomas and Elizabeth Owen had issue (1) Nathaniel Owen, later of Sevenoaks, bapt. 15 Feb., 1628; (2) Nathan, bapt. 9 June, 1631; (3) Jeremye (1), bapt. 2 Feb., 1633, bur. 28 Nov.; (4) Jeremiah (2), born circa 1636, of Heaton Norris and Stockport; (5) Rachel, who mar. John Abraham of Manchester.¹

Thomas Owen, the father of these five children, appears to have died before 1638, but we are unable to find his will. Of his widow, Elizabeth Owen, we have more information.

Amongst the Manchester Court Leet Records we find under date 5 May, 1641, "Whereas wee of the Jury doe find a decay in the fence betwixt Elizabeth Owen and William Bowker," etc., "the said E. O. ought to make the said fence," etc., "att or before the first of June next, sub pena xiijs. iiijd." There is another entry of 1648, relating to "Widow Owen," but, query, if the same person.

Elizabeth Owen joined the Society of Friends as early as 1660, for on the 20th of January this year, she, who was then aged about 70, John Abraham, Isaac Mosse, Jonathan Bradshaw, and five others, "were taken out of their Meeting at Manchester, and by order of one Justice detained till the next day, when upon refusing to swear, they were committed to prison."² On the 19 Feb., 1664/5, Elizabeth Owen, "widow, John Abraham's wife's mother," died, aged about 74 (having been born circa 1590), and was bur. in F. B. G., Mobberly, Cheshire, two days later.

This ancient Quaker burial ground was purchased in 1669 for £3, the first recorded interment taking place in 1656, the last in 1848. Mobberly is two miles N. E. of Knuts-

¹ It should be stated that in the register, the Christian name of Thomas Owen's wife is not given, and there is no actual proof that she was his wife and the mother of his children, but the circumstantial evidence leaves no doubt in our mind as to this, and also that Thomas Owen was father to Rachel Abraham. The baptisms of Nathaniel in 1628, and Nathan in 1631, look as if the eldest son had died, but as Nathaniel Owen, later of Sevenoaks, died in 1705, aged 78, it seems evident that he is identical with the Nathaniel bapt. 1628, and moreover Nathan has a different signification. The baptism of Jeremy or Jeremiah (2) is also wanting.

² Basse's *Coll. Suff.*, i, 308.

ford, and the burial ground, which is situated on the crest of a ridge, is walled in with heavy stones. Upon a small stone are the initials "D. A." and the date 1659, and grave-stones bear the following inscriptions, "Here lyeth the Body of our deare Brother Edward Hulme, 1661," and again "our dear Mother Joane Hulme, 1662"; other stones bear the dates of 1668, 1680, and 1682.

Before giving some account of Nathaniel Owen of Seven-oaks (presumably eldest son of the above Elizabeth Owen), and his descendants, we must again allude to her son Jeremiah (2) and her daughter Rachel.

Jeremiah Owen is named in a list of the inhabitants of Manchester in 1659, and is fined 4d. for not attending the Court Leet, as an out-Burgess (*i.e.*, a non-resident property owner). He joined the Society of Friends, like his mother, and resided at Heaton Norris, co. Lancaster, on the Mersey, which separates it from Stockport, of which town it is a suburb. He mar. at Ann Shield's house at the latter town, 11 Oct. 1663, Elizabeth Ashton, of a Lancashire family which suffered great persecution as Quakers, 1660 to 1674, etc.

The original Register of the marriage is as follows :—

1663. Jeremiah Owen of Eaton Norris in Lancashire toocke to Wife Elizabeth Ashton of Stockport in Cheshire, Widowe, upon the ijth day of the eighth Month [not 11th day as in the digest of Friends' Registers], in the meeting of Stockport, before many Friends, who had unity with itt, To Witt, their marriage. He was about 27 years ould, and she was about 36 years ould when the[y] were married.

Jeremiah Owen, who is described as a Dutch-loom weaver on his marriage, was also a baker, for in 1683, "Jeremiah Owen, Baker [then] of Stockport," for his conscientious absence from the National worship, "had bread taken from him, which was offered to be given to the Poor of the Town, but they refused it, saying they would rather starve than take it. So it was restored to the Owner."³ We find also that "At a Manchester Court Leete held October, 1682, the Jury presented Jeremiah Owen, a Common Baker, for exposing one 6d. loaf of bread, 6 ounces too light, and he was amerced in the sum of 1s. ij. d. for the same." Other bakers however were fined for bread weighing from 16 to 24 ounces too light, so that we may reasonably assume that Jeremiah was at least honest in his intentions, and it

³ Besse, as above, i. 111.

is not unlikely his Quaker principles were responsible for the fine.

In an epistle "ffrom our generall women's meeting at Coppull in Lanckshier [3 miles S. of Chorley] ye 20th of ye 4 month, 1677," which is signed by Margaret Fox, Sarah ffell, Barbary Saterthat, and Susan, Rachel, Sarah (senior) and Alice ffell, amongst those present were "ffrom Cheshier 2 Friends" one of whom was Elizabeth Owen (wife of Jeremiah).

Jeremiah and Elizabeth (Ashton) Owen had one son, Jobe, born 1666, and two daughters, of whom Sarah, born 1664, mar. 1697, at Tabitha Andrew's house, Stockport, Daniel Bradbury of Hartington. Jeremiah Owen was bur. at Mobberly, 12th Nov., 1684, aged about 48.

At a Manchester Court Leet held 5 May, 1685, the Jury found that the heir of Jeremy Owen suffered "a hedge on the side of his garden on the back-side of his house in the Milne-gate uninhabited to lie downe to the prejudice of the neighbourhood," and the said heir was ordered to make a sufficient fence before the 24th June next, under a penalty of 6s. 8d. It is not unlikely that the above-said house was formerly the residence of Elizabeth Owen, the mother of Jeremiah.

Elizabeth (Ashton) Owen, of Stockport, widow, died 1695, aged about 68, when her will was proved at Chester, the personalty being under £40.

Job Owen, above-said, son of Jeremiah and Elizabeth, was born according to both Friends' and Manchester (parish church) registers, 10 April, 1666, and singularly for a Friend, was bapt. 8 May. He settled at Manchester as a chapman (*i.e.* a merchant or dealer). He mar. before 1690, in which year he is mentioned in the Manchester Poll Book as follows, "In the Hanging Ditch, Job. Owen and wife, maid, and man, assessed at 4s." By his wife, Ellen, he had (1) Jeremiah born and bapt. 1690, and was bur. at Manchester parish church, as of "Bank Tope," 1721, aged 31. (2) John, born and died 1691/2. (3) Nathaniel, born and bapt. 1693, bur. at Manchester parish church, as of Stockport, 1715, aged 22. Job Owen was bur. there 11 Feb., 1697, the administration with inventory of his effects at Chester that year. It is evident that his wife was not a Friend, as two at least of his children were bapt., as he was also himself, although his three children were all registered amongst Friends; his burial, however, is not recorded in Friends' Registers.

Of Rachel Owen, sister to Jeremiah, we find no entries of either birth, baptism, or marriage, but the entry in Friends' Register at the time of her mother, Elizabeth Owen's, death expressly states that the latter was "John Abraham's wife's mother," and John Abraham's intimacy with Nathaniel Owen of Sevenoaks, which we shall notice later, is another link in the chain of evidence. Rachel Owen, who was born probably about 1630, mar. circa 1654, John Abraham of Manchester, son of Richard Abraham of Warrington, merchant, then called grocer (*i.e.*, a dealer in gross). John Abraham was bapt. at Warrington, 17 May, 1629. He early joined the Society of Friends, was a sufferer for his principles in 1660, 1661, and 1675, was an eminent and greatly beloved minister in the Society, and one of the founders of Manchester Meeting. He died at Manchester, 28 June, 1681, and was bur. in F. B. G., Deansgate. His wife, Rachel, remained a member of the Established Church to the time of her death, and was bur. in the parish church, Manchester, 5th May, 1685, as "Rachell, Widowe of Mr. John Abraham."

Daniel Abraham (son of John and Rachel Abraham), who was born 1st September, 1662, and died at Swarthmore Hall, 25th December, 1731, aged 69, mar. 7th March, 1682, Rachel Fell, sixth daughter of Judge and Margaret Fell, of Swarthmore Hall (the latter being afterwards wife of George Fox, founder of the Society of Friends). Rachel (Fell) Abraham died 14th December, 1732, aged 79, of whom many descendants still survive. We must defer any further account, with many interesting particulars of John Abraham and his family, for a further paper.

Nathaniel Owen, of Sevenoaks, Kent, was, as we have seen, the eldest son apparently of Thomas and Elizabeth (Illingworth?) Owen, and brother to Jeremiah Owen and Rachel Abraham. He was bapt. at Manchester parish church, 15th February, 1628, and joined the Society of Friends like his mother and brother. Under date 22 April, 1658, the Jury of the Manchester Court Leet found that Nathaniel Owen and others owed suites and services to the Court, and they were ordered to come thither at the next meeting of the Court, viz., 29 April, "vpon paine of xxs. a peece." In 1659 he was fined 8d. at a Court Leet, Manchester, with his brother Jeremy, as an out-burgess. He had left Manchester by 1651, then aged 23, and mar. first at Cranbrook parish church, Kent, 27th March, 1651, Patience Cretball

(although the parish register says Crittenden, both names being common in that register). She was the daughter of Edward Cruttall, Crettall, or Crittall, no doubt the clothier of Cranbrook, and was bapt. there 18th June, 1626, the family having been resident in that district certainly as early as 1470.

The fame of Cranbrook at this period as the seat of the broadcloth manufacture was instrumental, no doubt, in inducing Nathaniel Owen to take this long journey into Kent, and it is probable that both himself and his brother Jeremiah, who was, as we have seen, a Dutch-loom weaver, may have had trade dealings with Cranbrook. This ancient town was the centre of the clothing trade introduced by a body of Flemings, whom Edward III. induced to settle here. In the 17th century mercers (*i.e.*, dealers in woollen cloth), drapers (also dealers in cloth), broad-weavers, cloth-workers, etc., were as "plenty as gooseberries" in Cranbrook.

Whether Nathaniel Owen resided in Cranbrook a year or two is uncertain, but his eldest son, Nathaniel, was, no doubt, bapt. at that town, as the custom then was for the eldest child to be born at the residence of the bride's parents. We have not, however, by us the date of baptism, which was probably about 1652.

Nathaniel Owen had settled at Sevenoaks as a mercer by 1654, for in the parish register there occurs the birth of Elizabeth, daughter of Nathaniel Owen, 10th March, 1654/5; and the burial of John Owen, 4th August, 1660. Besides these children there were Mary Owen, born 15th February, 1656, who mar. at Friends' Meeting House, Bull and Mouth, London, 3rd December, 1685, William Wragg, of Princes' Street, London, haberdasher, also of Bishopsgate, etc., and lastly of Croydon, and, by company, Citizen and draper of London, and also described as of Aldersgate Street, saddler, son of William Wragg, of Derby, shoemaker. Amongst Friends present at his marriage were his wife's relatives John and Ann Cruttall, of Cranbrook, Gilbert Molleson, Benjamin Antrobus, Rebecca Travers, Daniel and Sarah Wharley (of Isaac Penington's family), and some forty-eight others.

William Wragg was a foremost Friend in his day, and probably a minister. He was one of the executors of Joan Dant, the Spitalfields weaver, who died in 1715, aged 84, and was bur. in F. B. G., Bunhill Fields, and who bequeathed

out of her fortune of some £9,000, besides many personal legacies, the sum of £1,910 in charities; and the residue of over £5,000 was to be invested for the use of poor Friends in London and elsewhere, who were to receive each, or their families, £2 per annum, at the discretion of her trustees. When making her will she said, "I got it by the rich, and I mean to leave it to the poor." This trust is still in existence.⁴

William Wragg had apparently a brother named Samuel Wragg, an opulent merchant, of London and South Carolina, but not a Friend, to the memory of whose son William Wragg, Esquire, there is a handsome and often described cenotaph in Westminster Abbey.

Mary Wragg, sister to the last named William, was a benefactor to Beckenham charities, as the copper plate in the church there informs us. She was bur. in a vault in the church-yard, since incorporated into the church, and the directions given in her will and codicils were of the quaintest description.⁵

William and Mary (Owen) Wragg had issue six children, of whom Mercy Wragg, born 1690, mar. 1713, Benjamin Bell, of Leadenhall Street, London, druggist, amongst whose numerous descendants are some of the present Quaker families of Crafton, Green, Hopkins, Neave, Robson, etc., etc. William Wragg, who was born circa 1658, died at his residence, Waddon, near Croydon, March, 1737, aged 79, and was bur. in F. B. G., Croydon. His widow, Mary (Owen) Wragg, died also at Waddon, 2 June, 1743, aged 86, and was bur. at Croydon. The compiler has inherited books containing autographs, etc., of the above William Wragg.

Another child of Nathaniel Owen by his first wife was Abigail, who mar. 1703, Benjamin Freeman of Woodbridge, apothecary, son of John Freeman of Oakham, co. Rutland, yeoman, decd. George Whitehead, Thomas Lower, Theodor Eccleston, and Gilbert Molleson were amongst those present at this marriage at Bull and Mouth Meeting, London. Of this family were the Freemans of Woodbridge, of whom Andrew Freeman of the same, was a staymaker, and father to Hannah Jesup of Woodbridge, grocer, to whom James Jenkins was apprenticed in 1768, as related by him in his valuable *Recollections*.⁶

⁴ See interesting account of Joan Dent in *Select Miscellanies*, vol. iii. pp. 277-283.

⁵ See account of this charity in *Notes and Queries*.

⁶ See four papers in *The Friends' Quarterly Examiner*, 1902, by Frederick G. Cash.

THE HISTORY OF THE UNITED STATES

1776

The first of the great events of the American Revolution was the Declaration of Independence, which was adopted by the Continental Congress on July 4, 1776. This document declared the thirteen colonies to be free and independent states, no longer subject to British rule.

The second great event was the signing of the Declaration of Independence. This was done by the members of the Continental Congress, who had gathered in Philadelphia to discuss the colonies' future.

The third great event was the signing of the Constitution. This was done by the members of the Continental Congress, who had gathered in Philadelphia to discuss the colonies' future.

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Hannah Jesup mar., secondly, Robert Dudley, of Clonmell, and died 1773, aged 47, having been a minister nine years.⁷

Thomas Owen of Sevenoaks, mercer, who was dead before 1747, was another of the children of the first marriage. He mar. 1703, Sarah Clements, of East Smithfield, dau. of George Clements, of Finsbury, mariner. William Penn and his second wife, Hannah Callowhill, William Penn, junior, his eldest son by his first wife, "Guli" Springett, and his son-in-law, William Aubrey, husband of Letitia Penn, Anne Whitehead and others occur as signatories to the marriage certificate. Sarah (Clements) Owen was bur. in F. B. G., Croydon, as "widow of Thomas," in 1747, aged 77.

Nathaniel Owen, the father of the above, had joined Friends by 1661, for in October that year Nathaniel Owen of Sevenoaks was fined and imprisoned for refusing to bear arms. Perhaps this was the occasion when in 11th month, 1660, [*i.e.*, January, 1660/1]

Nathaniel Owen of Sevenoake in ye west pt of Kent was comanded out of his bedd by a party of armed men and brought before two Justices, soe called [Injustices more properly, J. J. G.] who tendered him ye oath of alleg[i]ance & because for conscience sake he could not swear they comited him prisoner to Maidston goale, where he remained many weekes and had taken from him in ye 12th month [February] cloth to ye value of 50s. 0. for 28s. 0. demanded for charges for car[ry]ng him to prison.

Patience (Crettall) Owen evidently did not join the Society of Friends with her husband, for her burial took place at "ye steeple-house yard," Sevenoaks, as "wife of Nathaniell Owen," 31 July, 1663 (aged 37).

Some three years later N. Owen mar. as his second wife Elizabeth Elkington, no doubt a relative of Rebecca Elkington, who was one of the Kent Quaker Martyrs, and died for her "testimony to ye truthe" after 1661, as related by Besse.⁸

In 1669, N. Owen was committed to Maidstone gaol, on a Significant of Contumacy, out of the Ecclesiastical Court, in consequence of a prosecution for absenting himself from the National way of Worship.

This year he published a trade token, as the custom then was, being a halfpenny of octagonal form. The obverse

⁷ See *Piety Promoted*, 1775.

⁸ Besse, as above, i. 296.

inscription in five lines reads :—"Nathel Owen. of. seven-oakes. mercer." The reverse—"His. halfe-penny. 1669. N. O. E" (*i.e.*, N. and E. Owen).

In 1672, Nathaniel Owen, with Richard Perry (of Chart-ham), and eight other Friends, "Prisonariis in Communi Gaolâ pro Comitatu nostro Canciæ," was by the famous patent of pardon⁹ (so called) of King Charles II., dated 13 Sept., 1672, released out of Maidstone gaol, together with some 481 other Friends "and others," imprisoned in various gaols throughout the country. This patent included the immortal dreamer, John Bunyan, then in Bedford gaol, Francis Holcroft, M.A., a famous Nonconformist preacher, and the following amongst other celebrated Quaker preachers, etc., *viz.*, Thomas Aldam, Thomas Curtis, William Dewsbury, Isaac Penington, Ambrose Rigge, and Oliver Sansom.

On the 29th of the Month called August this year [1675], Hockham and Kilshaw, Informers, came with Thomas Lambert, a Justice of the Peace, to a Meeting at Nathanael Owen's House in Seven-Oaks: The Informers, by the Justices' Order, pulled down John Abraham [N. O.'s brother-in-law], then preaching, and took him away with some others to an Inn, and soon after dismissed them: But the said Justice Lambert in Conjunction with Francis Farnaby, another Justice, ordered the Constable to seize John Abraham's Horse, with two others belonging to Samuel Green, a poor man, which Horses, worth about 12*l.*, were ordered to be sold. They also fined Nathanael Owen 20*l.* for his House and 7*l.* for the pretended poverty of John Abraham, though he had told them where he dwelt and that he had an Estate of his own at Manchester. For those Fines, the said Nathanael Owen suffered Distress of Linen and Woolen Cloth and other goods out of his House and Warehouse, to the value of 77*l.* 8*s.* 3*d.*¹⁰

It seems almost incredible that this conscientious "passive resister" should have suffered to the extent of some £300 or more, in our money, for simply allowing his house to be used for the worship of Almighty God.

1678: Nathanael Owen of Seven-Oaks,¹⁰ having been subpoena'd into Chancery for Tithes by the Priest of that Parish, who soon after died, his [the priest's] widow [Amey] in Easter-Term this year renewed the Prosecution and Nathanael for not answering on Oath was committed to the Fleet Prison in London. In Michaelmas-Term a sequestration was issued for 83*l.* 3*s.* though the original Demand for Tithes and Offer-

⁹ D. Lower Strong Room

¹⁰ Besse, as above, i. 293, 296.

ings was but 16*l.*, for which he had taken from him in Cloth and other Goods to the Value of 140*l.* [some £500 or more in our money].

Nathaniel Owen had issue by his second wife Elizabeth Elkington—(1) Elizabeth Owen, born circa 1670, mar. at F. M. H., Bull and Mouth, London, 17 Dec., 1686, Nathaniel Samm of Martins Le Grand (where the Bull and Mouth Meeting was situated), cheesemonger, son of John Samm, of Clifton, co. Bedford, grocer, and Amy his wife. This John Samm issued a trade token at Clifton in 1664, his wife's initial being given as H. He is named a sufferer for Truth in 1660 and 1670. Elizabeth (Owen) Samm died in the parish of St. Bartholomews the Great, 11 July, 1756, aged 86, and was bur. at F. B. G., Bunhill Fields. She left issue apparently a son Nathaniel Samm, of whom the Rev. William Cole furnishes a most curious account in his collections for the *Athenæ Cantabrigiænsis*, now in the British Museum. He says :—

I have put him down here because about the year 1738 he resided, as I am told by Dr. [William Howell] Ewin [of Cambridge], whose father was well acquainted with him at Cambridge, when he was taken so ill that his life was despaired of. He was by profession a Quaker, but by the inventory of his goods, or wearing apparel, it looks as if he did not much follow their mode of dress. He was a man of taste or virtue, and one of the greatest collectors in his way that ever was; insomuch that he injured his fortune by them. He had quantities of medals, ores, shells, jewels, pictures, enamels, prints, and some books. He was a bachelor, and dying with a will made at Cambridge, as I take it, thirty years ago, his mother being then appointed executrix, his effects fell into the hands of a person who made a public auction of them by Mr. Langford, in the Great Piazza in Covent Garden, which began on Wednesday, August 3, and was not finished till Monday, August 15, 1768, being nine days in selling.

Even his old shoes were sold, which, however, were not mentioned in the catalogue, which bore this title: *A Catalogue of the genuine and valuable collection of coins, medals, etc., of that ingenious and well-known collector, Mr. Nathl. Samm, of Bartholomew Close, lately deceased, which by order of the administratrix will be sold by auction by Mr. Langford and Son.*

Though Mr. Samm had such a choice selection of everything that was rare, he kept them all to himself and showed them to no one, which was as singular as one of his profession taking such a vain turn, yet I knew another instance or two of the same sort.¹¹

¹¹ *Gentleman's Magazine*, 1833, vol. ii. pp. 264, 265.

(2) Katherine Owen, born circa 1677. She was resident in Broad Street at the time of her marriage which took place at F. M. H., Bull and Mouth, 20 April, 1704, the bridegroom being John Allbright, of Basinghall Street, Citizen and cloath-worker, son of Hugh Allbright, of Stony Stratford, Bucks, maltster. William Penn, John Field, Andrew Pitt, and Benjamin Bealing were amongst the signatories at the marriage. Andrew Pitt, who resided at Hampstead, is spoken of with respect by Voltaire, who visited him there.¹²

John Allbright, then a brewer, died at St. Gyles-in-the Fields in 1717, aged 43, his widow in 1720, aged 43. Of their three children, the two eldest died in 1739 and 1755.

(3) Rebecca Owen, mar. Samuel Philby and had issue a son of the same name. (4) Elkington Owen, born circa 1677, died at Sevenoaks, 1695, aged 17, bur. in F. B. G., Bunhill Fields. (5) Sarah Owen, born circa 1679, died 1703, aged 24. (6) Salem Owen, an overseer in the will of his father in 1705. (7) Benjamin Owen of Maidstone, linen draper, born circa 1689, mar. Martha ————. In the *Life of Richard Claridge*, the eminent Quaker minister and schoolmaster, we find that "On the 8th of the First Month, this year [1714], he [R. C.], with another Friend, took a short journey into Kent, to the marriage of Benjamin Owen, which was celebrated at Rochester on the 9th, where they had a very large and good meeting." Martha Owen was born circa 1688, who, dying at Maidstone, 1728, aged 40, was bur. in F. B. G., Bunhill Fields. He pre-deceased her in 1719, aged 30. They had issue a son, Salem Owen, of Thomas Street, London, hop merchant (1717-1766), mar. 1748/9, Rachel Ansell, who died as lately as 1810, aged 85, having had two sons and two daughters, of whom Hannah Owen, born 1757, mar. 1777, Joseph Harris, of Cannon Street, London.

Salem Owen's wedding, which took place at Devonshire House, was attended by Dr. John Fothergill, some six members of the Barclay family, Daniel Bell, senior and junior, etc.

Nathaniel Owen, the father of this large family of some five sons and seven daughters, died at his house at Sevenoaks, 17 Oct. 1705, aged 78, and was bur. in F. B. G., Bunhill Fields, 21 Oct. His will is dated 10 Sept. 1705, and proved in the P. C. C. 2 Nov. 1705, by Elizabeth Owen his relict.

¹² See *Gentleman's Magazine*, 1736, 1768.

The preamble says "being aged and willing to set my house in order that I may have nothing to do but to dye." He leaves to the poor of Sevenoaks 20s., to Friends' Meeting, Rochester, £10. He bequeaths to his wife the residue of his property to enable her to pay off the mortgage of £400 on the house "in which I now dwell called 'Hillborrowes in Seavenock,'" which house he also leaves to her and after her death to his son Benjamin, and he also gives her the house and lands called "Forwards," in Minchinghampton, county Gloucester.

It is not unlikely that Hildenborough near Sevenoaks has some affinity with "Hillborrowes." Quakers' Hall Road in Sevenoaks, and the Quakers' Hall Estate are perhaps derived from Nathaniel Owen's residence, where Friends' Meetings were held, and, as far as we know, there was no other Meeting House.

Elizabeth (Elkington) Owen, Nathaniel's widow, had taken from her, 6 Dec. 1705/6, by force of warrant, "3 Cows and 2 Calves, value £8 10s., for tythes of hoppes and offerings valued at £4 15s."

She, who was born circa 1645, died of age, 25 Nov. 1725, aged 80, and was buried in F. B. G., Bunhill Fields, 30 Nov.

J. J. GREEN.

(To be continued.)

William Dewsbury and John Whitehead to George Fox, 1654.

The following letters, both written on one folio sheet, were recently presented to D by William Edward Brown, of Halstead, *per* William H. F. Alexander. The late owner writes that the document had been in his possession about 40 years. It had previously belonged to John Brown, of Hertford, the donor's grandfather, who died in 1833. W. E. Brown says, "I fancy it may have come to the Browns, who lived in Hertfordshire for many generations, through a

certain 'Aunt Jackson' (Ruth Jackson), held in great veneration by my grandparents who had books with her name in." Among several endorsements to the letters is one in the handwriting of George Fox.

The letters are referred to by John Barclay in his note to Edward Smith's *Life of William Dewsbury* in Barclay's *Select Series*, vol. ii. p. 86.

dear Bro

in ye etternall puer being. thee I acquant wth ye work of ye lord he is Carrying on by ye arm of his mighty power in thes part. And his ordering of vs according to his will : on ye 10 day of ye 10th Month we wear brough[t] forth of prison before three men Called Justices at ye sessions in Northampton. the Mittimas the Jaoler denyed us accopyy of. ther wear Read in ye Cort as a Charg against vs ; & in it was writsupiction of blasphemay & dangeres papers against ye lord profictor : When they wear to prove wt ye blasphemay was they wear Confounded befor ye peopl. then they asked if I would own ye papers they took from me wch wear tow Coppys of ye word of ye lord I was moued to send to olevr Croomwell : thec answer was to showe what I have sent to him I wittnes to be ye word of ye lord : then they demanded of vs men to be bound for our appearne at ye Sizes, or to prison againe. then was demanded of them to Read vs a law wee have transgrest befor you Require any to be bound for vs, but they were Confounded and could not but still demanded of vs som to be bound for vs. the answer was to ym not any shall be bound for vs hear is our bodyes, do wth them wt you have power : then they commanded the Jaoler to tak vs away and putt vs in prison wch was doon att ther Comands. befor we wear brought from them a Coppy of ye mittimus was demanded of them in ye open Cortt [by justice Crute but it¹] was denyed. But ye lord in his puer wisdom did spread his truth abrod yt day, frends wear much strengthened And ye decaitts of ye men Caled Justices manyfest, so most of ye peopl yt wear present their who by ye power of ye truth of god was conuined yt day And great is ye thirst yt it Raised vp in ye hartes of many hear awaye towards ye nam of ye lord.

¹ The words within brackets were added between the lines, by John Whitehead. He, doubtless, intended to refer to Justice Crook.

Dear Bro I am moued to writt to thee if thou find mouings to Com hear aways it will be in [. . . .²] sarvie for many dear Childeren hath our father in thes partts the harvist is great A mighty peopl our god is bringing forth heare aways to waitt vpon him for his wisdom to guid ym to his praise and glory.

if thou be ordered hear awayes dear Bro if way be maid yt frinds have knowledg of thy Coming then will they meght [? meet] together. if thou Com to horborow ther is at dingley tow miles from it John allin yt harth of ye earth. ther is a seed ye lord will Raise up in yt famaly tho at pre-sant much doth not apear. they would Recaive [thee,] in lou[e] and be no burden to them. And from that plac vntill thou Com at Justic Cruks³ and James Neills' in bickeringspark⁵ in whom ther is much lou[e] to ye

² Word or words missing owing to the tearing of the sheet where the letter was sealed.

³ Justice Crook, of Beckerings Park, was convinced in 1654 and became a leader among the early Friends. He suffered greatly in person and estate. John Barclay does not seem to have recognised the person referred to, and gives "Justice Crutt" in his reading of another letter from Dewsbury.

⁴ John Barclay reads "James Nagill" in another Dewsbury letter, but here it is clearly "Neill."

⁵ Beckerings Park, near Ridgmount, between Ampthill and Woburn, Beds, is thus described in a manuscript in a modern handwriting (D. John Thompson MSS. 94):—

"The mansion that John Crook lived in at Beckerings Park appears to have been built very substantially, as the walls were a full yard in thickness. There were three stories and cellars; there were many rooms, the windows were generally rather narrow ones. The principal front was towards the south, and the site of the building was surrounded by a moat about two hundred and sixty yards in circumference, with a draw-bridge over it. All of the outbuildings, as stables, coach-houses, etc., were outside of the moat, as the dwelling-house covered most of the space of ground within it.

"In 1658, at the General Meeting, George Fox and many others collected at first in the building, but from the great influx of people it was found to be perfectly inadequate to contain them, for, as G. Fox says in his *Journal*, 'many thousands of people were at it'; they therefore adjourned to the orchard, where the different meetings were held, and which lasted three days.

"The mansion was pulled down in the year 1824, and a farm house was erected on a part of the site. Most of the moat was then filled with earth. The stairs in the centre were wide enough for four persons to walk up them abreast.

"Bickerings (or Beckerings) Park was the seat of John Bekeryng, who was Knight of the shire of Bedford [in the time of] Edward III., who reigned from 1227 [1327] to '77. The estate belonged to the Crown in the 17th century; after the Restoration it was granted to John Ashburnham.

truth and bold in ther measure. ther is frends all along in ye way and a great thirst on ev'ry sid whear not any frend harth yeet Comd, yt if Cartton [? certain] ffrends Com with ye, hear will be sarvice for them. And hear is many yt harth of ye ovtward yt will Recaive thee tho Carttan frends be with ye it will be no burden, in measure they ar Redeamd from ye earth. if thou Com, dear Bro, send som to Visit ym littell Rement scattered about laicester and ther aways much care lyes on me for ym. I see much Carlesnes amongst ym.

With lou[e] wch is eternall I salute the who am thy
Brother in the eternall Vnitty

W.D.

Joseph Stor my fellow prisoner salutes ye in ye lord.

dear bro from Coventree I Came straight to wellingbroug torough some frends scattered bettwene harburrow and it. at wellingbroug I had a greate meeting the last first day, since then I passed to northampton where I had two meeteings, and yesterday I had a meeteing three miles of it, and thomas Stubs had a meeting two miles of this place yesterday and is this day at a meeteing 3 miles of another way. mighty is the thirst yt is raised and many there is Convinced and brought to Loue the truth. thy Comeing heare aways will be of greate service if the Lord make the free, frends heare do much desire it and would gladly recaive thee. those frends yt bring this Letter are Come to see the and would have the Come up with them if thou bee free to doe it, thou mayes send some of them before to appint generall meetings. one of them may be

In 1725 it was sold to the Radcliffes, and it now belongs to the Duke of Bedford.

"It probably changed hands twice in the middle of the 17th century, as other properties in the neighbourhood did at that time, at the commencement and the termination of the Protectorate."

The famous General Meeting above referred to was, no doubt, held at Beckerings. George Fox had previously visited "at John Crook's house." This is given as "Luton" in the margins of the earlier edition of George Fox's *Journal*, but in the later the name has been inserted in the text. Perhaps the worthy justice had houses at both places. From the "First Publishers of Truth" MSS. (D. Portfolio 7) it is quite clear that John Crook entertained William Dewsbury at Beckerings Park in 1654. Our interest in the important General Meeting is enhanced by the above description of the scenes amid which it was held, but the manuscript referred to is unsigned, and no authorities for the description given are stated.

Convenient to be at John allens at dingley where frends scattered about harborrow will meete and thou mayest stay a night or two, and at Welingburrow there will be a Convenient place for another generall meeteing att William Pages house. from John allens it will be Convenient yt thou Come to wellingburrow ether to the house afore mentioned or to francis elingtons or William Richesons but betwixt dingley and wellingburrow there is two towns where there is frends yt would be glad to haue meetings at their houses if any Come to suply them. the name of the one is rowell⁶ wher one bebee a baker would recaive and the name of the other is Ketterin a markett towne where one Edward hackney, an aturney, would freely recaive any frends if a meeteing weare appointed at his house. At welingburrow and findon at John makernesses house, thou mightes Conueniently stay 14 or 20 dayes and frends yt are with the night be in greate service in the Contrith [country] round about. and all along the Countreth there is frends till one Come to Justice Cru[ks] house and a mighty thirst raised on every side. in the morning if god permit I shall go towards the meeting yt is apointed in huntingtonshire. my deare brother pray for mee yt I may be kept armed with the eternall wisdome and power aboue all the worlds wisdome forth of the bands of vnreasonable men I doe salute the in the Lord and the rest of our deare frends.

JOHN WHITEHEAD,
from welingbrough the 25
of the 11 month, 1654.

these frends⁷ have much employment in the ovtward and Cannot with Convenience tarry Long from it.

EDITORS.

⁶ i.e. Rothwell.

⁷ They were probably the bearers of the letters, and the sentence seems to convey a hint to G.F. not to detain them longer than necessary. We do not know whether the letter was received before G. Fox was arrested at Whetstone and imprisoned at Leicester, but doubtless this arrest and subsequent journey to London under guard prevented his carrying out the wishes of his friends. Captain Drury, who was in charge of him, permitted him, however, to visit William Dewsbury and Mar-maduke Stor who were then in Northampton prison. Dewsbury must have quickly changed both his prison and fellow-prisoner, if the account given by George Fox in his *Journal* is correct as to person and place.

Friends' Reference Library. (D)

This Library, which contains a large collection of books and manuscripts relating to the Society of Friends, is available for use each week-day during business hours. Books may be borrowed under the following rule, passed by the Meeting for Sufferings of London Yearly Meeting in 1898 :—

The Meeting for Sufferings authorises the Recording Clerk to permit a Friend to have the loan of a book for a period not exceeding one month on production of a guarantee for its safe return signed by two members of the Meeting for Sufferings. Such permission should not extend to manuscripts, or to printed books of exceptional value, or to books out of print of which a duplicate is not in the Library. These should only be lent, as heretofore, by authority of a minute of the Meeting for Sufferings.

The Committee in charge of the Library is desirous of making as complete as possible a collection of books and manuscripts written by, or relating to Friends, and would, therefore, be glad to hear from Friends and others who have such to dispose of. The following list gives the titles of some books not in the collection. Other lists of *desiderata* will be sent on application to the Librarian, Devonshire House, London, E.C.

Robert J. Burdette's *William Penn*, 1882; *Hobart School Echoes*, various numbers to complete set to date; *History of the United States*, by J. W. Leeds, 1882; *Four Lectures on Friends*, by James E. Rhoads; Henry Tuke's *Principles*, 12th edition 1852, French edition 1823; also his *George Fox*, Philadelphia 1815, and Guernsey 1824; John Bleckly's *Selection from the Epistles of Paul*, 2nd edition 1823, *Gospel Doctrine of the Trinity*, 1842, *Universal Catechism*, 1842; Sherman's *Life of William Allen*, 1857; *General Account of the Families descended from Francis Fox, of Cornwall*, 1872; Edward Ryder's *Life and Labors of Elizabeth Fry*, 1883; *Memoirs of Joseph Tallcot*, 1855; William Chandler's *Brief Apology*, Dublin 1702 and 1713, Philadelphia 1719; John Fry's *Essay on Conduct*, Philadelphia 1753, 1754; Robert Barclay's *Catechism*, 8th edition, Dublin, 1741, American editions; John Debell Tuckett's *Inquiry into . . . Population and Poverty*, 1845; Elizabeth C. Ashby's *Scripture Teachings from the New Testament*, 1861; John Woolman's *Loving our Neighbor*, Darlington, 1775; *Account of Mahlon Day*; *American Annual Monitor*, 1864, 1865, 1866, etc.

Book Notes.

It is much to be regretted that authors who insert "Quaker" characters in their books do not first ascertain if they are really Quakerly. L. T. Meade, in her recent story, *The Witch Maid* (London: Nisbet, 1903), states, in an introductory note, that "the characters in this story are all fictitious, and the allusion to Elizabeth Fry is purely imaginary." She might have added that the Quakerism represented was also largely fictitious. I cannot think that Elizabeth Fry would say, "It would be a great rise for thee to marry the head of the house. There is no prouder or older family in England than that of the Gurneys . . . It would be a lease of life to the Friends to have a bonny, beautiful, young thing like thee as their leader" (p. 218). Friends do not preface their public prayers by "Let us pray to the good Lord," nor does the company all "fall on their knees in imitation" (p. 174). And whence comes the term "Unit," as applied to a Monthly Meeting (p. 44 and often)?

It is interesting to find that *The Journal of John Woolman* has been issued in "Macmillan's Pocket American and English Classics for use in secondary Schools, with Critical Introductions, Notes, etc." (New York: 1903), but here again the editor shows little knowledge of Quaker history when he tells us in his Introduction that John Woolman died in the city of *New York*, and in his Notes that the Friends were organised in England through the influence of *John Fox*. I am glad to find that the error which has run through all the Whittier editions, "sixth month" instead of fifth month, in the year of the journey to England, has been avoided in this latest reprint.

I hear that *George Fox, An Autobiography*, by Dr. Rufus M. Jones, will shortly appear. It is the story of Fox's life told in selected passages of his "Journal," edited with Introduction and explanatory Notes, in two vols., illustrated, about 600 pages. There will also be a Student's edition without illustrations in one vol. (Philadelphia: Ferris & Leach. London: Headley Bros.)

NORMAN PENNEY.

List of Members.

Names received to the 7th of 11th Month.

Abbatt, Dilworth
Abraham, Miss Emma C.
Abraham, E. Mitford
Alexander, Samuel J.
Allen, Henry John

Backhouse, Wm. Aldam
Baker, Samuel
Baker, Wm. King
Balkwill, Alfred P.
Barrow, Thomas
Batt, Phebe E.
Beck, William
Bellows, Elizabeth
Benington, George
Bevan, Paul, F.S.A.
Binyon, Mrs. Thomas W.
Boorne, James
Bowly, Christopher, J.P.
Brady, Charles, J.P.
Braithwaite, Chas. Ll., J.P.
Braithwaite, Isaac
Braithwaite, W. C., B.A., LL.B.
Brayshaw, A. N., B.A., LL.B.
Bright, John Albert
Broadhead, James
Brown, E. Vipont, M.D.
Brown, Francis H., M.A.

Cadbury, Barrow
Cadbury, Edward
Cadbury, Dorothy
Cadbury, George
Cadbury, Elsie M.
Cadbury, Richard
Catchpool, Thomas K.
Catford, Herbert H.
Catford, Robert H.

Clark, Wm. Stephens, J.P.
Clayton, Francis C., J.P.
Compton, Theodore
Congregational Historical
Society.
Cotton, Charlotte
Crewdson, Wilson, M.A., F.S.A.
Crosfield, Harold Goad
Crosfield, Miss Georgiana
Crosfield, Miss H. M.
Crosfield, John Dymond
Cudworth, William, C.E.
Cudworth, Wm. John, C.E.

Davidson, Thomas
Docwra, G. Washington
Dodshon, Edmund
Dymond, Arthur H.
Dymond, Francis W.
Dymond, Frank
Dymond, George Cecil

Eames, Walter J.
Evans, George Eyre

Fayle, Edwin
Ford, Jno. Rawlinson
Fowler, William, LL.B.
Fox, J. Hingston
Fox, Marshall N.
Fox, Robert
Fox-Davies, Arthur C.
Friends' Institutes and Lib-
raries at Bristol, Darlington,
Dublin, Liverpool, London,
Manchester, Reading, Scar-
borough, York, Woodbrooke
Fry, E. A.

Fry, Joseph Storrs
Fry, Priscilla A.

Gawthrop, Henry
Gayner, John
Gibbins, Caroline
Gibbins, Frederick J.
Glenny, James
Godlee, J. Lister
Gordon, Alexander, M.A.
Grace, Wilfrid
Graham, John W., M.A.
Graveson, Samuel
Green, Joseph J.
Gregory, Maurice
Gregory, Theodore
Gregory, Wm. Henry
Grubb, Edward, M.A.
Grubb, J. Ernest
Gurney, Henry

Hadwen, Miss
Hallett, Mrs.
Handley, John, J.P.
Harlock, Edward B.
Harris, Edith M.
Harris, Henry
Harris, J. Rendel, M.A., Litt.D.
Hartley, Joe
Harvey, T. Edmund, M.A.
Harvey, William
Haydock, Wm. Henry
Headley, Burgess Henry
Headley, Herbert D.
Hilton, John
Hodgkin, Jonathan B.
Hodgkin, Thos., D.C.L., Litt.D.
Hodgson, J. Spence

Impey, Catherine
Irwin, Wilfred

Jones, Frede. Wm.
Jones, Rufus M., M.A., D.Litt.

Kemp, Caleb R., J.P.

Lean, Bevan, D.Sc., B.A.
Lean, Walter
Leech, Mrs.
Leicester, Samuel B.
Lewis, Georgina King
Lisburn School
Littleboy, Anna L.
Lloyd, Thomas O., J.P.

McClure, J. D., LL.D.
Marsh, Anne Warner
Marsh, Edward
Marsh, Robert Henry
Marsh, W. Ernest
May, Charles
Merz, Miss Teresa
Miller, Wm. Frederick
Moens, W. J. C., F.S.A.
Moorhouse, Alfred
Morland, Lucy F., B.A.
Mort, David
Mounfield, Arthur
Mounsey, Edward B.
Muschamp, Robert
Myers, Albert Cook, M.L.

Naish, Charles E.
Newman, Henry
Norris, William Gregory

Patching, John
Peckover, Alex., LL.D., F.S.A.,
F.L.S., F.R.G.S.
Penney, A. H. and M. C.
Penney, Norman
Penney, Robert Alfred
Pim, James
Pim, John, J.P., F.C.I.S.
Pitt, George
Polam Hall School
Poulter, Daniel P.
Pumphrey, Emma R.
Quinn, John Henry
Ransom, Alfred

Ransom, Edwin
 Ransome, Edwin R.
 Reynolds, Marian
 Richardson, Jane M.
 Richardson, Maria
 Rickman, John
 Rose, George (Ormskirk)
 Rowntree, Allan
 Rowntree, Arthur, B.A.
 Rowntree, B. Seeborn
 Rowntree, John S., J.P.
 Rowntree, J. Wilhelm
 Rowntree, Joseph
 Rowntree, Theodore H.
 Ryley, Thomas C.
 Scattergood, Bernard P., M.A.
 Sefton-Jones, Herbert
 Sefton-Jones, Margaret
 Sessions, Fredk., F.R.G.S.
 Sessions, William H.
 Sharp, Isaac, B.A.
 Short, Frederick William
 Shorthouse, John W.
 Simpson, Alfred, J.P.
 Smith, Charlotte Fell
 Smith, Howard R.
 Smith, Richard Henry
 Southall, Anna S.
 Southall, A. William
 Spence, Malcolm
 Stansfield, Charles E., M.A.

Steel, John William
 Stevens, Charles E.
 Strangman, J. Pim
 Sturge, Charles, M.A.
 Sturge, Chas. Dickinson
 Summers, W. H.

Taylor, Ernest E.
 Taylor, Frederic
 Thomas, Allen C., A.M.
 Thompson, Richard
 Thorp, Fielden, B.A.
 Turner, Wm. Edward

Vaux, George

Walker, Joseph
 Waterhouse, Miss
 Webb, Alfred
 Webb, John
 Webb, Thos. Henry
 Wedmore, Edmund T.
 Wells, Susanna E., B.A.
 White, Arthur
 White, John H.
 Wigham, Joseph T., M.D.
 Wilson, Henry Lloyd
 Wilson, T. Silk
 Wilson, Wm., M.R.C.S.,
 L.R.C.P.
 Winstone, Benjamin
 Youell, Margaret

A delay having occurred in the dispatch of an American edition of the prospectus of the Society, we are unable to include in this List the names of more than two or three American members. We hope, however, to be able to insert in the next number of *The Journal* many additional names of members in the States and Canada, and elsewhere.

FRIENDS' HISTORICAL SOCIETY.

Supplements to "The Journal."

"The first Publishers of Truth."

At its last meeting, held on the 3rd of 2mo., the Council of the Society approved the suggestion of the Secretaries that the series of manuscripts in the possession of Friends' Reference Library at Devonshire House, London, known as "The First Publishers of Truth," should be printed under the rule of the Society, which runs thus: "As supplements to its periodical, the Society shall from time to time, as means allow, print various documents of interest which subscribers shall be able to obtain at a reduced rate."

These MSS. were sent up early in the 18th century at the request of London Yearly Meeting, in answer to inquiries as to those that "first brought the message of glad tydeings among them," and their sufferings, and also what Friends received these messengers and their message. The series is of very considerable interest as throwing light on the origin of the Quaker movement in most of the districts of Great Britain, and it illustrates, incidentally, various archaic modes of life and language.

It is a source of satisfaction that a further effort is being made to give practical effect to the sentiments expressed by George Fox in his will, regarding early records. He says, "All the passages and travells and sufferings of friends in the beginning of the spreading of the Truth . . . will make a fine history It is a fine thing to know the beginning of the spreading of the Gospel after so long night of Apostacy, since the Apostles days."

The manuscripts will be closely followed as to wording and spelling, where these do not obscure the sense; and an Introduction, some Notes, and a full Index will be supplied. The work will be issued in five parts at intervals, and offered, in the first instance, to members of the Society at half-a-crown (60 cents) a part as issued, or ten shillings (\$2.50) for the whole paid in advance; but should this not exhaust the edition the remainder will be offered to the public at three shillings (75 cents) a part.

An order form is sent herewith to be filled up by members of the Society according to the method of payment chosen by them, and sent to the London Office of *The Journal*, Devonshire House, 12, Bishopsgate Without, E.C., or to the American Office, 718 Arch Street, Philadelphia, U.S.A.

4 mo., 1904.

[SPECIMEN PAGE.]

Some account from the Quarterly Meeting held at Reading, in the County of Berks, the 21st of ye 2d mo. 1707 of the Entrance and Progress of Truth in the said County.

About the beginning of ye year 1655 came Myles Halhead husbandman of Mount Joy in Westmorland & Thomas Salthouse a younger man and some time before servant to Judge ffell of Swarthmore in Lancashire to the Towne of Reading aforesaid—and had a publick meeting on a first day in a place then called the Broad Face Bowling Green, where Joseph Coale was convinced & soon after bore a publick Testimony to the Truth he then recd: as by the Collection of his works in print may be seen, & the said Myles Halhead & Tho: Salthouse had 2 publick meetings more before they left the Town, one at the Baptist meeting Place in the Forberry on ye 2d day where a young man was then Present who afterward received the truth, but ye service of ye meeting was much obstructed by reason of ye Opposition & disturbance made by some ill minded persons, 2 of which afterwards came to nought, & ye other meeting ye 3d day was at Thomas Curtices house who was convinced some time before at Bristoll & recd: the friends of Truth yt travaild in ye service thereof at that time.

About 3 months after this came Geo: fflox & had a meeting in George Lambolls Orchard where many more were convinced as by the Relation thereof in his Journall doth appear: after him in the year before mentioned came John Cam of Camsgil & John Audland of Crosslands both of Westmorland, Husbandmen, and ye meeting still Increased. About the same time Robert Hodson from the Bishoprick of Durham, by Occupation a Butcher, going to their Worship house here was sent to Prison & after some time was delivered & he going to a Baptist meeting near Oar in this County had some service for the Lord, also where Dorothy Austell and her son William were convinced and several others afterwards, and a meeting was there settled: from ye other parts of the County we can have no particular account.

It cannot well be omitted to mention Edward Burrough & ffancis Howgill both of ye County of Westmorland who though they were not the very first that had publick meetings here yet

"The Journal of the Friends' Historical Society."

Supplements: "First Publishers of Truth."

*Please supply me with above Supplements as issued
for which I send herewith the sum of Ten Shillings (\$2.50).*

Signed.....

for which I agree to pay Half-a-crown (60 cents) per Supplement as received.

Signed.....

To NORMAN PENNEY, Devonshire House, 12, Bishopsgate Without, London, E.C.,
or to RUFUS M. JONES, 718 Arch Street, Philadelphia, U.S.A.

THE JOURNAL

of the

FRIENDS' HISTORICAL SOCIETY.

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D.—The Reference Library of the Society of Friends, Devonshire House, 12, Bishopsgate Street Without, London, E.C.

Notices.

The first meeting of the members of the Society will be held (subject to alteration by London Yearly Meeting) in the Library at Devonshire House, on 5th day, the 19th of 5th month, at 2 p.m. Members are requested to make a note of this, as, in order to save expense, no further notice will be sent.

With this issue of *The Journal* members will receive a notice respecting the forthcoming Supplements: "The First Publishers of Truth." These Supplements will contain interesting information from contemporary sources of the origin of Quakerism in different parts of Great Britain and, incidentally, they will illustrate various archaic modes of life and language.

Members are desired to fill up the order form according to the method of payment preferred, and forward at once to the office of *The Journal*.

Notes and Queries.

The following, who are interested in the subjects placed opposite their names, would be glad of any assistance which readers may be able to render in the way of references, or in other directions.

Ernest E. Taylor—*Richard Farnsworth, Francis Howgill, and Edward Burrough.*

George Eyre Evans—*Friends at Llanddewi brefi in particular and Cardiganshire in general.*

Edmund T. Wedmore—*Thomas Pole, M.D., a minister, died 1829.*

Norman Penney—*Records of noted Fires on Friends' premises, and of King's Briefs and similar Documents.*

J. Wilhelm Rowntree is engaged upon a study of Quakerism from its first rise in the seventeenth century to the present time. His object is to subject seventeenth century Quaker thought to a careful analysis, to consider the antecedent and contemporary conditions of its first beginnings, and to trace the development of Quaker thought and organisation and the changes in social condition, with a view to the practical bearing of past history upon current Quaker problems, as for example that of the Free Ministry. He will be grateful for all information likely to be of direct or indirect value, and to know of any letters, manuscripts, or printed matter of interest. Every scrap of information will be welcomed. Communication

should be made to J. WILHELM ROWNTREE, *Scalby, R.S.O., Yorks.*

I have Volume I. of *The Annals of Ballitore* by Mary Leadbeater. London: Bell and Dalby, 1862. If anyone has a surplus copy of Volume II. of the same edition, I would be glad to give in exchange for it an 1849 edition of *Memoirs and Letters of Richard and Elizabeth Shackleton, late of Ballitore*, by the same author as the above.—WM. SHACKLETON, *Clarence Terrace, Pudsey.*

Richard Shackleton of Calton, afterwards of Airton in Craven, Yorks, only son of Joseph Shackleton of the former place, was born 15. xi. 1754; he married Agnes, daughter of John Walker of Austwick in Lawkland in Craven. Can any one help me to the date and place of their marriage? Their eldest child, Joseph Shackleton, was born 17. i. 1777 [?] Agnes Shackleton died 24. xi. 1824. Richard Shackleton died 14. x. 1831, both were buried at Airton in the Friends' Burial Ground there.—WM. SHACKLETON, *Clarence Terrace, Pudsey.*

In Appleton's *Cyclopædia of American Biography* I read, under "Thomas Scattergood," as follows:—"His great grandfather, of the same name, was of the company of Quakers that went to Burlington in 1676." I shall be glad to have reference to contemporary or at any rate

early authorities for this statement; and, generally, information bearing on the early settlers in Burlington, N.J., would be welcomed. In particular, I wish to know whether there was, about the date named, any settlement in New Jersey of planters from *Jamaica*. In the year 1675 a Thomas Scattergood sailed from Surinam to Jamaica (see Cal. of Colonial State Papers, 1675-6, pp. 285-6) but after considerable search I find no record of this surname in the latter place, and the possibility of identifying this planter from Surinam with the Burlington settler mentioned by Appleton naturally suggests itself. On the other hand, Besse (*Sufferings*, 1753, Vol. I. p. 444) mentions a Thomas Scattergood as being committed to prison in 1679 by the magistrates of Ratcliff, London; and one reason for identifying this man with the Burlington settler is that the latter is mentioned in the will of one Percival Towle of Burlington, who is known to have come from the same part of London, being also mentioned by Besse. I should be glad to hear of any facts or clues which might help to decide these points, or to throw light on the history of the Scattergood family in America or in London. The New Jersey settler is said to have married Elizabeth Jervis in London about 1667, and I should be very grateful to anyone who could help me to find a record of this marriage. I may add that Thomas Scattergood was connected by the ties of marriage or friendship with the following families, about which information is also desiderated: Towle, Weatherill, French, Bryant, and

Pancoast.—BERNARD P. SCATTERGOOD, *Moorside, Far Headingley, Leeds*.

Can anyone give any further information as to the people referred to in Evelyn's *Diary*, under date 16. vi. 1687? "But this was not so remarkable as an address of the weeke before (as I was assur'd by one present) of some of the FAMILY OF LOVE. His Majesty ask'd them what their worship consisted in, and how many their party might consist of; they told him their custom was to read the Scripture and then preach, but did not give any further accounts onely sayd that for the rest they were a sort of refin'd Quakers, but their number very small, not consisting, as they say'd, of above three score in all, and those chiefly belonging to the Isle of Ely." ALLAN ROWNTREE, *Scarborough*.

Can any of your readers give any information as to Thomas Eldridge? He must have been a person of note as his portrait was printed. In the Bevan-Naish Library, Birmingham, is a print 5½ in. by 3½ in., with below the words:—"THOMAS ELDRIDGE, F.C.N., M.L.M.S. Governor of the Red Castle.

"Find among Rulers such a Man,
And match the Doctor if you can."

On the back is written:—

"An inhabitant of Bermondsey Street where he sold a variety of articles; part of his stock consisted of cakes which he kept in a drawer having attached thereto a piece of mechanism which on

pulling a string gave forth a sound of cuckoo.

"Sometimes when I called on the way to Obed Cook's school, he would pull the string and say, 'Now let's see what eggs the Cuckoo has laid,' then open the drawer and give me a few small cakes. I think he died about 1781.—Win. Pooley, 1833."—C. D. STURGE, *Harborne, Birmingham*.

Extracts from Dr. John Davidson's *History of Inverurie and the Earldom of the Garioch*, published by A. Brown and Co., Aberdeen, 1878, p. 342:—

"James Urquhart, whose name appears alongside of Alexander Jaffray's in the list of excommunicates in 1668 was apparently Jaffray's tenant in Ard-tannies. . . . The minister of Inverurie, Mr. William Forbes, is described as having pronounced the sentence of excommunication against the dictates of his conscience, being moved thereto by fear for his stipend, in judicial recompense of which infidelity to the truth he had afterwards to pass a similar sentence upon his daughter [Jean] for the same cause, and died in the pulpit with the words of the anathema in his mouth. The elements of this pictorial narrative are, however, as it appears, not to be found anywhere but in Barclay's book."

In p. 359 the same author practically repeats this and gives 1679 as the date of William Forbes's death; and again p. 178. This daughter Jean is mentioned in p. 293.

Barclay's work referred to is *Diary of Alexander Jaffray with Memoirs of the People called*

Quakers in the North of Scotland, 1833. John Barclay, the author, gives his authority for the narrative of William Forbes's death in the pulpit to be an old MS. account of Aberdeenshire Friends in Andrew Jaffray's handwriting. Where is this? The statement is also given in Besse's *Coll. Suff.*, ii. 498. Is any more known of Jane Forbes, who joined the early Friends in Scotland? Her name does not appear on the Registers for Scotland, at Devonshire House.—THOMAS DAVIDSON, *Fritchley, Derby*.

In the catalogues of Friends' books issued by John Whiting in 1708 and Joseph Smith in 1867, the name of John Lovel or Lovewell appears as author of *A Complaint of the Oppressed*, London, 1661. Is anything known of this writer? I am told that in Crosby's *History of the Baptists* there are long extracts from the *Complaint* and that the authorship is assigned to a John Griffith. Was "John Lovewell" a *nom-de-plume*? The tract does not appear to bear any traces of a Quaker origin.—NORMAN PENNEY, *Devonshire House, E.C.*

"I hope you will see your way to printing the Registers of Births Marriages and Burials, taken from the original documents at Somerset House, which, in some instances, I believe, are fuller than the Digests at Devonshire House."—E. A. FRY, 172, *Edmund Street, Birmingham*.

"It would be an interesting topic of inquiry whether there

was any exceptionally large number of early Friends in distinctively Lollard districts. . . . In certain districts of Wales there was a curious recrudescence of a kind of Neo-Druidism in the twelfth century. In those districts the early Baptists found ready audience. Was it so likewise with the early Friends?"—T. G. CRIPPEN, *Memorial Hall, E.C.*

In *Vita Haroldi, The Romance of the Life of Harold, King of England, c. 1216 A.D.*, edited by Walter de Gray Birch, F.S.A. London, 1885, there are numerous expressions, which are familiar to us in the writings of Friends. Among them we may cite the following: "Instructed by the Holy Spirit," chap. vii., "Salvation consists in patience and hope," chap. iv., "the inward man," frequently, "the Kingdom of God, which he already held within his breast," chap. vii., "secure in Christ who dwelleth in him," and "fanned by the breath of this Holy Spirit," chap. xiii.

Were not the beliefs, indicated by the foregoing extracts, current amongst the inhabitants of many country-places when the Society of Friends arose, making the preaching of George Fox and other Friends much more acceptable than the exclusive doctrine of the clergy, known as Calvinistic, based on the words "many are called, but few chosen"?—BENJ. WINSTONE, 53, Russell Sq., W.C.

Information is sought respecting tract with the following title: *A Letter from a Dublin Merchant on a Proclamation to banish all Anabaptists and Quakers, 1659.*

EDITORS.

A Friend desires to sell two quarto volumes of manuscript of about 500 pages each, entitled *A Collection of Letters and Epistles of Isaac Penington, now first published from the manuscript copies of his son John Penington, to which are added many Letters of Friends deceased on important Subjects taken from the Originals and manuscript copies.* The books, which are bound in leather, may be seen at Devonshire House. [Advt.]

Already we have lost two members of the Society by death: W. J. C. Moens, F.S.A., of Tweed, Lymington, died on the 6th of 1st month. He was captured by brigands in Southern Italy in 1865, and was only released, four months later, on the payment of a ransom of £5,100. Mr. Moens was one of the founders of the Huguenot Society of London and was also its president. He was well acquainted with J. J. Green and other Friends, but not a Friend himself.

Frederick W. Short, a Friend of Leytonstone, died on the 18th of 1st month. He was treasurer of the Monumental Brass Society.

Several specimens of a sort of cipher writing have recently turned up at Devonshire House among the Quakeriana stored there (D. A.R.B. MSS. 21 and 173; Portfolio 1., and Portfolio 14.99; Tracts 99.11). In order, if possible, to find a key with which to read these, it is proposed to reproduce one or two of the manuscripts in the next issue of *The Journal*. Meanwhile information respecting any other specimen of Quaker cipher writing would be welcomed. EDITORS.

A Cotemporary Account of the Last Illness and Death of George Fox never before published.

To the courtesy of Miss Sophia Felicité de Rodés, of Barlborough Hall (eight miles from Chesterfield), we are indebted for the transcript of part of an unique letter in her possession.

Miss de Rodés is the present representative of Sir Francis Rodés, the third baronet, and Dame Martha (*née* Thornton) his wife, and their son Sir John Rodés, the last baronet, of Barlborough, who died unmarried in 1743.

Those acquainted with that most valuable folio, the *Journal of the Life of Thomas Story*, will remember his several visits to Sir John and to his mother, and the interesting accounts he gives ¹ of the worthy baronet's consistent walk as a member of our Society, to which his mother also belonged.

Miss de Rodés has inherited a considerable portion of Sir John's Quaker correspondence, including letters of William Penn, John Gratton, Francis Stamper, and others, and we may particularly allude to those of Henry Gouldney, of White Hart Court, "Gracious Street," who was Sir John's most intimate and special friend. Singularly no letters of Thomas Story remain.

We are glad to learn that the whole of the Quaker correspondence is being arranged, and may eventually be printed.

Henry Gouldney was the Friend, as all readers of George Fox's *Journal* will remember, at whose house the founder of our Society, after all the memorable and stormy events of his noble life, laid down his head in peace.

In *George Fox his Journal*, the editor, Thomas Ellwood, tells us ² of the glorious end of this faithful servant of Christ. He relates that he wrote an epistle to Friends in Ireland, dated London, 10th of the 11th month, 1690 (*i.e.*, 10 January, 1690/1), and the very next day, after he had both preached and prayed at Gracious Street meeting, "with great power and clearness," he went to Henry Gouldney's in White Hart

¹ See pp. 90, 100, 465, 534, 649, 677, 684, 737. On each occasion Story gives him his title, either as "Sir John Rhodes," or "Sir John Rhodes, Baronet."

² See First Edition (1694), pp. 613, 614.

Court, telling Friends accompanying him thither that he felt the cold strike to his heart, as he came out of the meeting; yet he added, "I am glad I was here," closing with those memorable words, a fitting ending to a well-spent life, "Now I am clear, I am fully clear."

From this time George Fox's strength rapidly decayed, till the ensuing Third day evening, when he died. The following letter to Sir John Rodes from Henry Gouldney is dated 15th of the 11 mo., 1690, only two days after the death, and the day before the funeral of George Fox.

Although there is not much that Ellwood's account does not tell us, this letter cannot fail to be read with the deepest interest, as indited by one so directly associated with George Fox's last hours.

One fact at least we learn, *viz.*, that George Fox had come to Henry Gouldney's on the Seventh day night previous to his death, and was not then well. The letter generally corroborates Ellwood's account and William Penn's letter to Margaret Fox, dated the day of George Fox's death, which is given in *The Fells of Swarthmoor Hall*.³

We now append an exact transcript:—

I have now a matter of greife to acquainte thee with, I call it so, because 'twill bring an exercise upon y^e whole Church of God; 'tis no less then y^e Loss of our Dear and Honorable friend and eminent ffather G. ffox. he came to my house last 7th day night not very well; his concerne was to be at meeting with us y^e next day, and was thare and was largely carried forth, and spoake hartly to some as he came out betwixt y^e meeting and our house; he felt y^e cold to seize him inwardly yet seem'd Indifferent well towards night, y^a he was taken very ill and so continued till last 3d night near 10th hour and y^a quietly depart'd without any groan or struggling; many ffrds came to vissit him, but for y^e most part 'twas hard for him to speake and not easily understood, but severall times said y^e Lord's Power was Over all, and he had a concerne in his illness for y^e universall good of ffrinds in all parts and Countreys.

'Tis indeed comfortable to behold y^e Concerne ffrinds are generally in, for his absence from us, and how y^e ancient ffrinds mourns like little Children w^a in y^e waight of y^e sence of his service and Apostleship among them, w^a desiers y^e y^e Lord would make up his loss, by largely powering fforth of his spirit upon such as are yet behinde.

³ See pp. 362; 363.

Indeed he was a Worthy Champion in his day and lived to see a large increase of y^e spreading of y^e Gospell y^e in these latter days was ffirst plentifully mannifested to and yⁿ faithfully declared by him.

But now he is gon and at rest from his labours and has y^e reward of Joy and Comfort for his suffering and exercises here.

The above valuable account certainly impresses one more perhaps than previously realised, how great was the loss to the Quaker Church, and how intense was the grief of Friends generally at their founder's death.

JOSEPH J. GREEN.

Daniel Quare.

A correspondent, J. Pim Strangman, sends the following extract from the trade circular of Dorey Lester and Co. :—
“The invention of the Repeater is ascribed to the Rev. Edward Barlowe in 1676, and it is claimed that the first Repeating Watch was made by Daniel Quare, about the year 1680, and it is said to have been presented by Charles II. to Louis XIV.”

In 1680, Quare had been for some years established as a clock maker, as he was admitted a brother of the Clock-makers' Company in 1671, though only twenty-three years of age; and in 1676, at the time of his marriage with Mary Steevens, he was described as “clock maker” of “Martins-le-Grand, in the liberty of Westminster.”

Pope refers to the repeating watches in *The Rape of the Lock*, circa 1712, in the line :

“And the pressed watch returned a silver sound.”

Daniel Quare left to his wife by will, *inter alia*, “the two gold watches she usually wears, one of them being a repeater, and the other a plain watch.”

For fuller particulars respecting Daniel Quare as clock maker and as Friend, see an article in the *Friends' Quarterly Examiner*, First Month, 1900. Any details respecting him not there recorded will be gladly welcomed.

ISAAC SHARP.

The Wilkinson-Story Controversy in Reading.¹

The history of this controversy in Reading is interesting because one is able to appreciate the effects of the different positions on the conduct of the Meeting, and one also realises how bitter the discussion became, and how lasting were its effects.

It may be well to state briefly wherein the disaffected Friends differed from George Fox and the Yearly Meeting. In the first place, they were jealous of George Fox's influence and authority, and declared that he would become as a pope. Secondly, they were jealous of the Yearly Meeting, which they compared to a supreme Court of Judicature. Thirdly, when asked, "Ought not Christian Churches to disown for breach of fundamental articles?" they answered, "that if such articles were against the Light of Christ in the individual conscience, was not the requiring of submission an infringement of Christian Liberty?" Fourthly, they objected to the Society's rule requiring abstention from payment of tithes. Fifthly, they objected to the establishment of Monthly and Quarterly Meetings for Women, saying that already women had more power than ability to make use of it. And lastly, they defended the practice of fleeing in time of persecution, and of discontinuing usual Friends' meetings in order to escape the cruel provisions of the Conventicle Act. Dr. Thomas Hodgkin says in his *George Fox*,² "One can see that the very existence of the new Society and, it might almost be said, the cause of religious freedom in England, were at stake, and that with all their bold words on behalf of Individualism, these opposers of all Church authority in the new community would, if victorious, soon have had neither community nor individuals left."

Wilkinson and Story were represented in Reading by Thomas Curtis and Ann his wife, Benjamin and Leonard Coale, Leonard Key, Robert Payne, Thomas Tudway, and

¹ An account of the controversy, in which John Wilkinson and John Story, both of Westmoreland, took the leading part, is given at some length in John S. Rowntree's *Micah's Mother; or a Neglected Chapter in Church History*, London, 1893. See also *Wiltshire Notes and Queries*, June, 1903. Westmoreland, Wiltshire, and the West of England generally were principally affected by this opposition to law and order. Several leaders of this movement joined other Churches and became bitter opponents of Quakerism, but the majority of the Separatists returned to the fold.

² *George Fox* in "Leaders of Religion" series. London, 1896, p. 249.

Robert Pocock. These Friends were the most prominent in the Meeting; the Curtises and Coales had joined the Society when the Meeting was started in 1655. Leonard Key was a most powerful minister. The majority of the Meeting did not follow these leading Friends but remained within the Society; the most prominent among them were John Buy, William Lamboll, Abraham Bonnifield, and Christopher Cheesman.

The first reference we have to the dispute is in George Fox's *Journal*, anno 1677—"I was at Friends Meeting at Reading, and in the evening had a large meeting with Friends; next day there was another meeting about holding a Women's Meeting, some of them, that had let in the spirit of division, fell into jangling and were disorderly for a while till the weight of Truth brought them down." There is a Monthly Meeting minute, 26-9-1680, reprimanding J. Buy, who had written to London asking what action he should take, and exhorting him "not to be so forward and active in sowing discord." Four months later John Buy and others were reprimanded for writing to London complaining of what was being taught. B. Coale was Monthly Meeting clerk and wrote pretty much what Thomas Curtis and he agreed upon.

The disagreements grew rapidly fiercer though there was yet no open rupture. The Meeting House had been built in 1671 by Thomas Curtis, who had been partially reimbursed by Friends, and had handed it over to four trustees appointed by the Meeting. Now, in 1681, three of the four trustees were of Curtis's party, who, seeing a rupture imminent, disregarded the opinion of their co-trustee, and handed back the property into Curtis's hands, making him sole owner, thus securing to their side the principal asset.

The Sunday evening meeting was of a more public and probably more lively character than the morning meeting and the Wilkinson-Story party objected to it, and attempted to spoil it by starting an afternoon meeting. Neither would they allow the Women Friends of the Quarterly Meeting to hold a half-yearly Meeting at Reading, at the time of the Men's Quarterly Meeting. Thomas Curtis declared it not suitable that Women should go gadding about the county away from their household duties. Whereupon he clinched his argument by locking the Meeting House doors and walking off with the key. The Women had to meet in an adjoining malt-house.

These Women's Meetings were started by George Fox, which was a prime reason for the dissentients to have none of them. Thomas Curtis's attitude to George Fox is in the sharpest contrast with his attitude of some years before when he addressed Fox as "he who should come, not born of Flesh, but of the Spirit." Benjamin Coale was clerk of the Quarterly Meeting, and he had disseminated William Rogers's Separatist book, entitled, *The Christian Quaker*. In fifth month, 1681, many Friends in the Quarterly Meeting resolved to supersede B. Coale, and in second month, 1682, they appointed William Austill as clerk. Twenty-nine men Friends signed a paper removing B. Coale, and ordering that he should be paid what was due to him. William Austill began to write the minutes, but Thomas Curtis tore the papers from him. Benjamin Coale acted at that meeting, but refused to show what minutes he had made, saying, "It is below *men* to concern themselves with such as you are." The minutes were not then read over as now, but the book lay upon the table at the end of the meeting "for all faithful friends to see if they please, how the business is entered and recorded." After considerable discussion Coale and Curtis agreed to let the other Friends look at the book for half an hour, Curtis sitting watch in hand, while Leonard Coale and Benjamin Coale stood by to guard the book.

As the Meeting for Sufferings refused to recognise B. Coale as clerk, in second month, 1683, the two parties in the Quarterly Meeting held their Meeting at the same time in the same room each with its own clerk; and at the next Quarterly Meeting they finally and entirely separated.

In Reading, however, Friends still continued to meet together and quarrel, the Wilkinson-Story party allowing Friends to marry without liberating certificates, walking about the room when William Lamboll was speaking, and keeping on their hats during prayer from Friends with whom they did not agree.

The Orthodox Friends appear to have intoned their testimonies in meeting, justifying it as a further growth in Truth, but Thomas Curtis declared that "singing out testimonies in a Public Meeting as some do, is an abomination to the Lord." In sixth month, 1684, the two parties sat back to back in Monthly Meeting in the same room, each party with its own clerk. But the following two months the Orthodox met for business in a room above the Meeting House; however, in ninth month, 1684, T. Curtis and his

party coming early locked the door of the upper room, and, to quote their own account, "Friends [*i.e.* their own party] being pretty many Meeting in y^e lower room there came in also J. Buy and William Lamboll and several of their company, and the windows being shut, they desired to sit down with Friends but after some disorder went all away and left us." Thus two Monthly Meetings were formed, but for another year the two parties met together for *worship*!

Then the Wilkinson-Story party desired "that Thomas Curtis shut up y^e doors, seeing it is only the house that keeps us together for which Thomas Curtis is liable to be fined if y^e magistrates be strict upon us." How different from the spirit of earlier years when he had gone to prison time after time for having meetings at his house! He locked the door, and later "made a wall with bricks before it, for, having stopped up the witness in themselves, they would fain stop it up without, the door being a witness against them." So the Meeting House remained unused for seven years, the Orthodox meeting in the yard outside in the wind or rain as a protest against their eviction. Curtis and his friends met in private houses.

In the meantime, complete separation rendering verbal conflict impossible, both parties took to print and a stream of pamphlets issued from the press. They are full of personal abuse and recriminations, mixed with the well known theological arguments of the two divisions. The following is a list of all the pamphlets that I have been able to discover on the subject :—

Date.	List of Pamphlets.	Author.
25/1/1685	The Lybeller Carracteriz'd or a Hue and Cry sent after him - - -	- B. Coale and L. Key.
25/2/1685	A Stop to the False Characterizers Hue-and-Cry - - - - -	- W. Lamboll and J. Buy.
3/1685	A Reply to A Stop to false Characterizers, etc. - - - - -	- L. Key.
1686	Reasons why the Meeting House Doors were shut up at Reading -	- T. Curtis and B. Coale.
4/4/1686	Something in answer to the above Reasons - - - - -	- W. L. and J. B.
1692	Reasons for shutting Meeting House Doors, Reading - - - - -	- L. Key.
1692	An Expedient for Peace - - - -	- Bristol Friends.
3/4/1693	Revival of the Difference - - - -	- L. Key.
4/4/1693	Proposed Expedients for true Reconciliation - - - - -	- B. C. and C. Harris.

- 21/4/1693 The late Expedients tenderly considered - - - - - G. Whitehead, W. Meade, and others.
- 5/1693 Deceit Discovered, and Malice Manifested in L. K.'s late paper - - - Thomas Ellwood.

In 1693, when all fear of fines had passed, the Separatists went back to their old house, and the others seeing that further protest was useless, took rooms on lease in London Street. They continued separate until 1716, when they re-united in a new house on the same site as the present house in Church Street.

The Wilkinson-Story faction, weakened by death and possessing no fresh life, were induced by Thomas Story to capitulate and admit their fault. Thus ended a controversy that had lasted thirty-six years.

HOWARD R. SMITH.

The Handwriting of George Fox.

A correspondent, William F. Miller, of Sidcot, has kindly furnished some interesting information respecting the interpretation of the words "helxe don dos" in the handwriting of George Fox referred to in the first number of *The Journal*.¹ It should be mentioned that the words should read "helxn don dos." William F. Miller writes that there is no mention of an Alexander Dundas in the records of Scottish Friends, but suggests that the person referred to is Helen Dundas, widow of the William Dundas alluded to in Sewel's *History*. William Dundas is also not mentioned in the records, probably having died before the date at which the records commenced, viz., 1669, but the name of his widow Helen frequently occurs. It will be seen that four out of the five letters in "helxn" and "helen" occupy identical places. The difficulty is that the closest examination will not get rid of what is apparently an x, and also that George Fox usually formed the letter e distinctly.

ISAAC SHARP.

¹ Art. *The Handwriting of George Fox*, p. 9.

Our Recording Clerks.

No. 2. RICHARD RICHARDSON, 1681-1689.

Among the 491 prisoners liberated by Charles II.'s "Charter of Release" in 1672, appears the name of Richard Richardson, of the county of Essex. The cause of his imprisonment is given by Besse as follows :

At the Quarter Sessions at *Chelmsford*, on the 1st of the month called *July*, *Richard Richardson* and *Christopher Taylor*, having been bound to appear there for teaching School without License, appeared accordingly : But the Justices not finding sufficient Cause to proceed against them on the Matter they were charged with, tendred to *Richard Richardson* the Oath of Allegiance and committed him to Prison for refusing to take it ; at the next Assizes he had Sentence of *Premunire* past upon him, and was continued in Prison about two Years and a Quarter, where he suffered much through Extremity of Cold and cruel Usage, being often shut up among the Felons.

It seems highly probable that the R. R. above referred to was the same who became the second clerk to Friends, but, as there were other Friends bearing the same name at the same period, the statement must be received with reserve till absolute proof shall be forthcoming.²

After his liberation R. R. seems to have moved his residence nearer to London, for, in the register of his marriage on the 23rd of 3mo., 1676, to Anne Mullins, of Bow, widow, at Ratcliff, he is described as of Bishopsgate Street, London, schoolmaster.

The following letter from George Fox was addressed, "For Richard Richardson, School Master, Wheeler Street, Spitalfields, London." It is an interesting example of the way G. F. made use of the book learning of his friends.

der richard with my love to thee and to thy wife and to all the rest of frendes in the holy see[d] of lufe now der r r j deser that thou would search all the librys consaring maresges and what the doe say of them &

1 *Coll. Suff.*, i. 204, anno 1670.

2 A Richard Richardson who may be referred to by Besse (*Coll. Suff.*, i. 462, 463) lived in the west of the Metropolis, and another sign, with a number of Cumberland Friends, a testimony to John Wilkinson (D. Port. 1669). There was also a Nottingham Friend of the same name. George Fox in his *Journal* mentions the presence of "Richard Richardson" at Swarthmore in 1660. I have gone on the assumption, as yet unproved, that the references to the name which appear in connection with several places in the neighbourhood of the east of London, are to one man and that one the subject of this sketch.

the fathers and how the [?] did befor the the [?] monkeish sort came in in the britens time and when marring with the prest came in soe search heasterys and lawes and see what thou canst bring out both good and bad and wat maketh a mareg and doe what thou canst in thes thing for it hath ben upon mee som time to wright to thee of this thing and did recve thy leter by r. bartleet which I did let thomas loson see it is a not[ab]le thing soe in hast with my lov gff.
Swarthmore, 8mo. 16; 1679.3

THE CLERK AND HIS ASSISTANTS.

The clerkship to various Meetings, national and local, left vacant by the early and lamented death of Ellis Hookes on the 12th of 9mo., 1681, was quickly filled by the appointment of Richard Richardson, who took up some of the duties of the office on the 25th of 10mo. At a Six Weeks Meeting held on the 11th of 2mo., 1682, his salary (as far as payment from that Meeting was concerned) was to be "at y^e rate of 20lbs. p. an. to be paid Quarterly and he to have y^e profits of certificates of marriages."

Joseph Miles, who acted as assistant to E. Hookes, continued in his office and the Six Weeks Meeting granted him "24 lbs." per ann! Presumably at his retirement or decease, Mark Swanner joined R. Richardson, at any rate we read that at a Six Weeks Meeting held in 1mo., 1683/4 "The deciding of y^e matter between R. R. and M. Swaner is left to y^e meeting y^e keeps y^e poors money," and shortly afterwards that "M.S. is to have 30 lbs. per year to be paid half by y^e city and half by y^e country."

3 Where the original of this letter was in 1859, the following letter (D. Dix MSS.) will show:—

"6, South Place,
"Stoke Newington,
"8th. of 9th mo., 1859.

"JAMES DIX,
"Esteemed Friend,

"My Cousin Benjn. Candler forwarded me thy letter to him requesting to have the perusal of a letter of Geo. Fox in my possession. I was from home at the time and since then I have thy letter of the 5th inst. on the same subject. The letter in question is in a dilapidated condition so that it has been pasted upon a card for preservation, and cannot be sent by post. I have had it copied out for thee and also send thee a facsimile of the original as nearly as may be. —Thy Friend,

"MARY REED.

* * * * *
"The answer to the above is written in a very small hand and is in places much obliterated by being worn away by folding."

* * * * *
The letter, which is entirely in George Fox's writing, is in parts practically illegible and his meaning can only be conjectured. R. Richardson's reply, which Mary Reed transcribes but with many blanks, appears to be full of allusions to ancient and modern writers on marriage.

His work consisted of entering wills and trusts relating to Friends and also copying records of sufferings into the "great register booke of sufferings," a continuation of the work of Ellis Hookes.⁴ In 1685 the Meeting of Twelve ordered "Mark not to trouble abt finances but get on with the Records"! The Chamber used by E. Hookes, and even after his death called, at times, by his name, was presumably used by his successor, and letters of a public nature were still addressed to "3 Kings Court in Lumbar Street."

It is not known whether R.R. attended daily at his office, but we can imagine him making his way on foot or otherwise over the two or three miles of country which separated Bow from London, and entering the city through the Bishop's Gate, or first calling at the extensive house and grounds belonging to the earldom of Devonshire, which formed a noticeable feature in the landscape to the east of London, a portion of which estate Friends had occupied since the Great Fire.⁵

In 1684 a kind Friend purchased some useful articles for the clerk's office and application for payment for the same was made to the Meeting of Twelve:—"Wm. Chandler desiring of this Meeting money for y^e watch and Laruin at Richard Richardsons chamber, wee not knowing who ordered y^e buying of it were not willing at present to pay for it," but the Six Weeks Meeting finally agreed to pay.

That a time-keeper was needed in The Chamber to regulate the speed at which the clerks worked is clear from the occasional evidence we have of the suddenness and urgency of work required at their hands, of which a sample may be seen in a letter⁶ in the handwriting of George Whitehead, and showing signs of having been dashed off at high speed, a copy of which is here given:—

Dr. R. R. and M.

We do very greatly want a List of the names of frds throughout the several counties, who are prosecuted, convicted and seized on y^e exchequer writts of Recusancy for 20lbs p mens. The List is Inquired for at y^e Attorny generals.

⁴ See *Journal*, i. 15. We owe a debt of gratitude to R. R. for his very full indexes to these two volumes of *Sufferings*.

⁵ See William Beck's *Historical Account of the Acquisition of the Devonshire House Property in Bishopsgate Without*, London. London, 1903.

⁶ D. Portfolio 16.24.

'Tis an Intire List of names we want, of so many counties as ye have under these heads of

Prosecuted for Recusancy.

Under seizures or Distresses,

Pray do each of you your parts without delay we have almost gotten an order of Reference to ye Attorney Genl. Make a Distinct List of those that are given in to ye R. with this last [*word obscured by a blot of ink*] and make up ye List with ye rest behind, put ye names only, with ye year: Under ye distinct heads as above and Counties as whethr under prosecution or under seizure (or distraind) or writs out agt them

as Surry,

Prosecuted,

1688 A. Fielder, etc.

sure remembr Surry frds. Counties wanting must be taken as they come.

Some such occasion as this, perhaps, was the means of introducing another person to The Chamber, one who was to occupy a position of responsibility and trust for half a century. I have failed to find the exact time at which Benjamin Bealing entered the service of Friends but I have traced him back by his writing to the early part of 1687. In the 4th month of that year the Six Weeks Meeting appointed several Friends "to consider and conclude with the Meeting for Sufferings whether 3 Clarks shall be continued, or whether of ye two Mark Swaner or Benj. Bealing should go off." The former was evidently dismissed, as we read later: "When frds have occasion for Mk. Swaner they will send for him." Mark Swanner died in 1713 in Shoreditch at the age of eighty.⁷

In his controversial writings Francis Bugg has a good deal to say of Richard Richardson (whom he describes as "this learned champion," "G. Whitehead's learned Friend," "Recorder General," etc.) and his office. On a scrap of paper in the pointed, cramped writing of R. Richardson, which has recently come to light,⁸ are the words:—

"ff Bug sayes Ellis Hookes had 50 lbs p an and R^d Rdson is his successor. this charge is false and ye information also and preposterous ffor R R has laid out more for ye country, since concerned in their business, than he yet recd:"

Our Friend's public service continued to shortly before his decease. As he did not sign the Epistle of the Yearly

⁷ Mark Swanner's name occurs on the title page of the enlarged edition of Penn's *No Cross, No Crown*, 1682, but I know not what exact connection he had with the issue of this important work.

⁸ *De Christiana Libertate* and *The Painted Harlot*, etc.

⁹ D. A.R.B. MSS. 183.

Meeting which was held on the 21st and 22nd of 3 mo. [May]. 1689, it is probable that by that time he had resigned his post of clerk; though I find him still acting for the Society two months before he died.

LEARNING AND LITERARY LABOURS.

There is abundant evidence that F. Bugg's description of R. R. as a "learned Friend" was correct. His position of schoolmaster presupposes more than ordinary education. G. Fox's application to him to look up literature on the marriage question confirms this. The following letter,¹⁰ written when Friends were busily engaged on behalf of their brethren, captives in the Barbary States, is interesting in this connection:—

DR FRDS,

17, 5mo., 86.

[John] O[sgood] Theod. E[ccleston]. Not Knowing whether I may have opportunity or liberty to speak of it again, and being it is desired by ye meeting you may draw vp a paper about ye return to ye paper for limitation of contribution towards ye captives redemption, I take this way to impart what has been in my minde about it. And that is, this limitation makes our charity fall far short of that of ye primitive Xs, who of their generall contributions, assigned a part for ye redemption of captives, and I remember one Bishop, I think his name was Acatius, did send very largely to redeem such as were taken captive, I think in war (but I may search further for that), and those heathen.

And reading last night, I met accidentally with a place in Doctor Cumber, how that ye Church at Carthage sent 800lbs for redemption of captives in Numidia about where Argiers is and Sully. Now may not those African Christians condemn us, if we restrain charity from our Brethren, they contributing so largely to heathen, further note. I have read in Ecclesiastical writers, that ye same Acatius by that means brought very great advantage to ye Christian faith, and great favour to Xns from ye heathen I think in Persia.

Thus much I can croud in this little paper, more than I could do in a meeting. So leave it with you, to make vse of as you have occasion, and see meet.

R R.

There has been an objection, though unjust, among people that we are Charitable onely to our own, very false. But this limitation, if admitted and known, may give occasion to say, we are not charitable to all our own.

Unlike his predecessor in office R. Richardson entered fully into the polemics of early Quakerism, in defence of G. Fox and his associates against Francis Bugg, William Rogers, Thomas Crispe, and others. His *Few Ingredients against the Venom in William Rogers' Book, stiled The Christian Quaker Distinguished*, etc., 1681, and

¹⁰ D. Portfolio, 17.12.

its sequel, *Another Ingredient against the Venom in F. B.'s Book*, 1683, are frequently quoted in the later writings of these two Separatists. William Rogers describes the *Few Ingredients* as a tract in which "Heathenish, Papistical and Protestant authors of divers sorts are quoted to vindicate George Fox his saying in his *Book of Womens Meetings* that *Micahs Mother* spoken of *Judges 17th*, was one recorded for her Wisdom and her Vertue." William Rogers's *Scourge of Tow fired*, with reference to Rogers's *Scourge for George Whitehead*, was issued about 1684, and *A few Notes on some Principal Passages in Babel Builders* (a book written by Thomas Crispe in 1681) were added as a postscript to Stephen Crisp's *Babylonish Opposer*.

In collaboration with William Penn, R. R. wrote a *Treatise of Oaths*, which was published in 1675, and contains in its 166 quarto pages citations from over 200 authors, etc., according to a *Catalogue* of them given in the book. He also published *A Testimony against Tything amongst Christians*, 1680, with many references to "Books, Authors and Persons, whose Sayings, Actions and Writings are herein instanced;" and articles on *The time called Christmas*, on *Adoration in General and in particular of Hat-Honour*, and on *Wigs*.¹¹ This last pamphlet, *A Declaration against Wigs or Periwigs*, is a very curious little production of about 1,500 words, concluding with twenty-one lines of "poetry." It throws ridicule on the use of wigs, with references, either for or against the custom, to Nehemiah, Isocrates, Philip of Macedon, the Emperor Titus, Plato, Solon, Julius Caesar, Tertullian, Homer, etc., etc.

PRIVATE LIFE.

The data for a protraiture of the home life of our Friend are at present very scanty, as, unlike the previous occupant of his office, so little is available from correspondence. At some period between 1679 and 1681 he seems to have settled at Bow, for his name and that of his wife occur on the minutes of Ratcliff Monthly Meeting from 4 mo., 1681. He did not take much prominent part in the proceedings, but frequently acted for the Meeting in matters concerning the Mile End and Bow portion of its area. He does not appear to have been a ministering Friend.

¹¹ All these pamphlets are in D. as also numerous MS. notes by the author and papers which do not appear to have been printed (D. Portfolio 4; MSS. Bxo. C; A.R.B. MSS.; etc.).

Richard Richardson died at Stratford-le-Bow on the 14th of 4 mo., 1689, of "consumption and ulcer in the lungs," aged sixty-six, and was buried at Ratcliff. A copy of his will, still preserved among the beautifully arranged records of Ratcliff and Barking Monthly Meeting, is here reproduced:—

RICHARD RICHARDSON OF BOW HIS LAST WILL AND TESTAMENT.

In the fear of God I Richard Richardson of Bow in Middlesex being sick in body but of good and perfect memory do make this my last will and Testament as followeth (vizt.) I give and bequeath to my trusty and wel beloved friends, Phillip Burneat and John Rogers both of Lowsewater, Rich. Head of Mober, Tho. Tiffin of Eaylesfield, Jonat. Bowman and Josiah Ribton both of Broughton, all of the County of Cumberland, the sum of one Hundred Pounds, namely that which is secured by land lying in that County, ¹² also I give and bequeath unto Degory Marshall and Edw. Hore both of Ratcliff in Middlesex and William Townsin and Hen. Wilson both of Southwark in Surry, the sum of one Hundred Pounds, and all the rest of my Goods and Chattells I give and bequeath unto Anne Blithe allis Mullens allis Richardson, now my dear wife, whom I make my sole executrix of this my last will and Testament to whose direction I leave my Body to be buried, committing my spirit to the father of spiritts, through Jesus Christ my Redeemer in whom I have beleaved, and by whose holly spirit I have been comforted. RICHARD RICHARDSON.

May the eight and twentieth one Thousand six Hundred eighty nine, sealed and deliuered in the presence of us, John Monk, Mary Monk, Esther Morter, Joshua Cobham, Moses Fowler.

Richard Richardson his Instructions as followeth.

Dear friends Degory Marshall and Edward Hore and the rest concerned, that 100lbs that I have bequeathed to you, my mind is, you should suffer my widdow to enjoy, afterwards to pay rolbs of it into the meeting of men friends at London, and the rest to dispose off, towards the help of Friends disabled thorow sufferings, and their Childrens maintenance in the City and also in the Countries as you shall see meet with the advice of friends.

RICHARD RICHARDSON.

3rd, 4mo., 1689.

Ann Richardson, widow, died at Limchouse, on the 4th of 8th mo., 1695, aged sixty-two. In her will there is a reference to "Richard Richardson, my late husbands brothers son." It is probable that Richard and Ann Richardson had no family:

NORMAN PENNEY.

¹² This reference to Cumberland *may* prove to connect our clerk with the R.R. of that county referred to in Note 2.

Notes on the early Records of Friends in the South of Scotland from 1656 to about 1790.

Many years ago the present writer had the privilege of looking through the eight volumes containing the early records of the Society in the south of Scotland then preserved at Edinburgh, and of making a pretty full abstract of their contents: and subsequently he compiled from it a *Dictionary* of all the names of persons mentioned in the volumes whether Friends or others. In a work of this kind, especially where the originals are not available for purposes of comparison, some errors and omissions are only too likely to have crept in, but it is hoped they are comparatively few.

On looking through the *Dictionary* one is struck by the small number of Friends, who, during the period in question, nearly 140 years, lived within the bounds of what was then called Edinburgh Yearly Meeting—that is all of Scotland south of the river Tay. The number of names of persons in the volume is about 1,580. Of these, nearly 500 belong to members of Aberdeen or London Yearly Meeting or other stranger Friends visiting Scotland, whilst about 310 are names of those apparently not Friends—"persecutors," witnesses to marriages, and others; so that the number of men, women, and children in Edinburgh Yearly Meeting, Friends by conviction or birth, during the long period under review, would seem to have been little over 770. This includes not a few students attending Edinburgh University, and other "casuals." Registers of births, marriages, and deaths were, during part of the time, not over carefully kept, and considerable gaps occur in the records of Meetings for Discipline; so that it is probable there were members whose names do not appear in any of the Meeting records. The number thus passed over, however, must, one would think, be small.

As regards the professions or trades of the Friends, so far as they are recorded, it may be interesting to note that there were nineteen gardeners and seedsmen, nineteen weavers, ten servants (male and female), ten "merchants" (shop-keepers), six tanners, six tailors, five glovers, four shoe-makers, three brewers, three bleachers, three tobacco-

merchants, three linen-drappers, two doctors of medicine, two smiths and farriers, two skippers, two wrights, two school-mistresses, two dyers, two hatters, one stocking-maker, one cooper, one coal-grieve, one coach-driver, one printer, one clothier, one sieve-wright, one inn-keeper, one chamberlain (steward). There were also five "portioners" (small landed proprietors), and perhaps not more than three "Lairds," Walter Scott of Raeburn, John Swinton of that ilk, and Anthony Haig of Bemersyde.

There seems to have been a numbering of the Society in the south of Scotland twice during the period: the first occasion was in 1669 when the *men* in Edinburgh Yearly Meeting amounted to sixty-four, and the second numbering was in 1787, when the remnant of *both men and women*, belonging to Edinburgh and Kelso, the only remaining Meetings in the south of Scotland, amounted to twenty-three.

Amongst the earliest gatherings of the Society in Scotland seem to have been those in the West about 1656, probably at Glasford, and Friends continued to linger on in that part of the nation till the middle of the eighteenth century, when the Meeting in Glasgow, which was established in 1687¹, appears to have died out; it was not revived again for nearly forty years.² The first record of settled Meetings at Edinburgh, and at Stichel (afterwards Kelso) was in 1669, and both these Meetings continued to exist till towards the close of the eighteenth century, though with increasing feebleness. In 1788, William Miller of Craigen-tinny—the third of the name in Edinburgh Meeting—who was popularly known as "the king of the Quakers," was disowned for "marrying out" and other irregularities, and an entirely new era in the life of the Society in Scotland

¹The Epistle from Edinburgh Yearly Meeting to that of London, iii. month, 1687, records "Their is a Little weekly Meeting newly sett up in Glasgow (on of the most considerable Citties of our nation): wher the Bitter and dark Spirit of the professors and presbyterian priests did reign in a mighty dominion of death, To the keeping out of Truth So Long as it could."

²George Dillwyn, who visited Scotland in 1787, communicated to the Meeting for Sufferings "the pleasing account of the little meeting at Glasgow" (Letter from John Pemberton to George Miller): whilst in 1792 Mary Dudley and her companion "made a little stop" at Glasgow and visited "the few there who appear under conviction" (Mary Dudley to George Miller).

³We learn, however, from Gough's *History* (vol. I. p. 162) that a Meeting had been gathered at Edinburgh as early as 1654.

commenced. New record books were procured, Meetings for Discipline were once more regularly held and their proceedings recorded, also marriages, births, and deaths, for the most part, duly registered.

The original records from which the contents of the *Dictionary* have been summarized are contained in the following eight volumes :—

First (Book U). This is the oldest record book of Friends in Scotland, the earliest entry in it being vi. month, 1656, four months after which the first marriage amongst Friends in Scotland was recorded. The volume seems to have been intended as a chronicle of all noteworthy events happening to Friends in the south-west of Scotland, including persecutions, births, marriages, deaths, bequests for the service of Truth, etc., with occasional notices of the course of politics in the nation. These are more or less carefully set down, year by year, from 1656 to about 1703. After that the entries are very irregularly kept up until 1728. Prior to that date, there are few notices in the volume of Meetings for Discipline, but from 1728 until v. month, 1733, the minutes of the Monthly Meetings held at Glasgow and Wester Mucroft are given. After this, there are but few traces of regular meetings in the west of Scotland until that at Glasgow was re-established towards the close of the century. There are, however, in this volume scattered notices of births, deaths, etc., until 1807.

Second (Book T). This contains a record of the proceedings of Edinburgh Quarterly Meeting from iv. month, 1669, when Meetings for Discipline were first regularly established in Scotland, to xii. month, 1737, also copies of sundry papers by George Fox and others, and the registry of marriages at Edinburgh from 1670 to 1695. The entries between 1680 and 1695 are the original marriage certificates, with autograph signatures. One or two marriages of later date are recorded amongst the Quarterly Meeting minutes. When Edinburgh Quarterly Meeting⁴ was constituted in 1669, the Monthly Meetings forming it were Edinburgh, consisting of Edinburgh and Prestown Particular Meetings; Glasfoord, consisting of Glasfoord, Dowglass and

⁴ The meetings were held in the iii. vi. ix. and xii. months; that in the iii. month was in a few years termed the *Yearly Meeting*, and from it were sent Epistles to London Yearly Meeting (commencing in 1693) and Aberdeen Yearly Meeting.

Badcow Particular Meetings⁵; and Lessudwine, comprising Lessudwine⁶ and Stithell Particular Meetings—afterwards known as Kelso Monthly Meeting. From a "List of men belonging to Meetings" under date iv. month, 1669, it appears that there were eight men Friends belonging to Edinburgh Particular Meeting, five to Prestown, twenty-one to Glasfoord, three to Dowglass, six to Badcow, twelve to Lessudwine, and nine to Stithell. In 1692, and for many years after, the Meetings sending representatives to Edinburgh Quarterly Meeting, were Edinburgh, Linlithgow, Kelso, Glasgow, and Hamilton and very occasionally Askin, Dowglass, and Garshore. By 1722, their number was reduced to Edinburgh, Linlithgow, Kelso, Glasgow, and occasionally, for a few years, Garshore. In 1735 and for some years later, the name of the Meeting of Beldivy, a hamlet near Dundee, is added. There are no records remaining of Linlithgow or Beldivy Meetings. The former is first mentioned in 1673. By 1730 it seems to have fallen to a very low ebb, though the Quarterly Meeting continued to pay the rent of a Meeting House there for some years after that. When Catherine Payton visited Scotland in 1752 the Meeting was quite extinct.⁷ Beldivy Meeting never consisted of more than one or two families, but it seems to have been kept up until about 1770.

Third (Book M). This record of the proceedings of Edinburgh Monthly Meeting comprises from iv. month 1669 to v. month, 1706; also copies of sundry papers by George Fox and others, and the cash accounts of Edinburgh Quarterly Meeting from about 1719 to 1777. The few

⁵This Monthly Meeting merged into that of Hamilton, which is incidentally mentioned in the records as early as 1673; and that, in its turn, was superseded by Glasgow Monthly Meeting.

⁶Report was made to Edinburgh Quarterly Meeting iii. month, 1678, "yt the meeting held for diverse yeirs at Walter Scots house in Lessudwine hes been hastily removed from thence without the advice and consent of their Monthly Meeting, the hurt yt may come to the truth in generall being upon the mindes of the freinds of the meeting it was proposed that some wold goe and visite these freinds yt had so hastily withdrawn from Walter Scots howse." Four Friends "offering themselves to be at their monthly meeting at Bimerside nixt 4th day, it is recommended to them by the meeting to deale wt these go have withdrawn to return and Againe keep meeting at Walters house in soe farre as being upon the place they may finde consistng wt truth and report to freinds." There is no further mention of Lessudwine in the Records, but from the *Life of Christopher Story* (p. 29) there seems to have been no revival of the Meeting there.

⁷See *Life of Catherine Phillips*, p. 39.

marriages (1693 to 1703) in the book are recorded amongst the Monthly Meeting minutes. A few births at or near Edinburgh (1670 to 1683) have been entered at the end of the volume.

Fourth (Book Q). In this volume are entered the minutes of Edinburgh Monthly Meeting from ix. month, 1730 to iii. month, 1794, with some long intervals during which there is no record of any Monthly Meetings having been held. At one end of the book are the only early records extant of "ye Weemens Quarterly Meeting at Edinr." xii. month, 1688 to iii. month, 1694. These consist principally of notices of relief afforded to poor Friends. A few records of marriages, and one or two of burials, occur in the course of the Monthly Meeting minutes.

Fifth (Book O). This contains "a Register of Burials" in Friends' Burial Ground, the Pleasance, Edinburgh, from 1680 to 1716. The ground was used by Friends of Edinburgh and also by those of Linlithgow and other places at a considerable distance from Edinburgh. There is also a "Register of Births" for Edinburgh Monthly Meeting from 1670 to 1786, and intermixed with these, are several notices of deaths and one of marriage. The volume has also been used to minute the proceedings of Edinburgh Preparative Meeting from 1787 to 1798.

WILLIAM F. MILLER.

To be continued.

"1669. Ferdinando Salmon a person not excommunicated was buried in the Bee-garden of George Bayly his tenant upon the 9 of November by Joan Salmon his wife and Robert Salmon and John Salmon his sonnes Quakers."

From the Parish Register of Shudy Camps, Cambridgeshire.

London Meetings licensed in 1738:—Brook Street, Ratcliff; Ewer's Street, Southwark; Fair Street, Horseley-down; Little Almonry, Westminster; Peel; Quaker Street, Spitalfields; Sandy's Court, Houndsditch; Savoy, in the Strand; Wapping; Whitehart Yard, Gracechurch; Workhouse, Clerkenwell. *From Besant's "London in the Eighteenth Century."*

The Quaker Family of Owen.

Continued from p. 39.

We now revert to Nathaniel Owen, the younger, who was born probably at Cranbrook, circa 1652. He resided firstly at Sevenoaks, as a Mercer, in business with his father. He mar. firstly at the house of John Blatt, Tanner, of Red Hill in Reigate, 9 Aug., 1676, Ann Green, of Coulsdon, perhaps a daughter of Samuel Green, of Oxted, a sufferer in 1666, 1673, and 1683. There was some little difficulty about this marriage so

that a particular meeting be apoynted at ye house of Anthony Shephard in Rygate parrish [A. S. was a Quaker sufferer in 1670 and 1671] the 20th day of the 5th month being 5th day next come two weeks ; about ye 10th hour of ye same day ; of wch meeting wee doe desire the said John Dew and Jonathan Lambull [of Reading] to give notice to all whom they judge have anything to object against ye proceeding of ye above named Nathaniel Owen and Ann Green in order to Marriage.

But those objecting "not producing any weighty Reason why Ann Green might not proceed (as above) to marry whom shee pleased," and none appearing at the next Monthly Meeting "to impede the same," it was their judgment they might proceed to "marry in the Truth's order." Nathaniel Owen produced a certificate of clearness from "Seven-oake."¹³

Nathaniel and Ann (Green) Owen had issue an only daughter, Ann Owen, born at Coulsdon, 19 June, 1677. Whilst there she penned an interesting letter given in the recent *Memoir of John Roberts* (1898), from the original in possession of Lawson Thompson, of Hitchin. It is dated "Coulsdon in Surrey ye 20th 7 mo 1699," and is addressed to Daniel Roberts, of Chesham (son of John), with whom she was evidently on terms of great intimacy and religious and spiritual sympathy. Ann Owen mourns the deprivation of her friends' company, which includes Daniel Roberts's wife, begs the favour of a letter, and asks their prayers.

Oh that thou wast but Senciablen how much I long for some of thy company. I have so good an opinion of ye as to think thee woulds endeavour to aford me more then I have had lat[e]lly, for true bosom frinds are realy very scarce to find. I am now very lon[e]lly for my fathr and mother are both at Reygat, and have been much there this Sevrall weeks, and

¹³ Dorking Minute Book, v. month, 1676.

great part of our goods are gon, and I expect that in a lettell time yt we shall all go, and before that hurry, made use of this oportunity to send yee a few lines, . . . desiering thee to give my Dr Love to thy wife and Lettel ones, hoping thee wilt except of the same from me, who lives in hops of seeing you at Reigat before it be very long, and In the mean time shall

Rest thy ever obliged and most Constant

Friend to Searve thee or thyne, ANN OWEN.

Pleas to give my Respects to Mary and Jacob.¹⁴

The above letter is excellently written in a kind of engrossing hand then prevalent.

Ann Owen mar., at F. M. H., Reigate, 20 Jan. 1713/14, Thomas Belch, of Cheapside, Linen Draper, and Cloth Worker, son of George Belch, late of Charlwood (Chorleywood), psh. of Rickmansworth, Herts, yeoman, decd., and Susanna his wife. Amongst Friends present at the wedding were Ambrose Rigge, Thomas Upsher (of Colchester), Daniel Roberts, aforesaid, George Vaux, etc.

Thomas Belch died in 1741, and Ann (Owen) Belch died in St. James's, Clerkenwell, 29 March, 1743, aged 65, bur. in in F. B. G., Bunhill Fields, 5 April.

Thomas and Ann (Owen) Belch had eight children of whom Mercy mar. Walker Pilgrim, and had issue; Anna Lucia mar. her cousin William Bell, of Leadenhall Street, Druggist, s.p.; and Susanna, the eldest married daughter apparently, born in Cheapside 19 Aug., 1709, mar. at Croydon, 11 March, 1736/7 as his second wife, Isaac Vaux, of London, Citizen and Surgeon, son of George and Lydia Vaux, of Reigate. It is said that their daughter Anne Vaux, of St. Dionis Backchurch, spinster, mar. by licence, at St. Paul's Cathedral, "by me William Reyner," 7 Dec., 1736, as his second wife, William Penn, of Withyam, co. Sussex, esquire, grandson of the founder of Pennsylvania, but it will be seen that this is impossible, as Susanna Belch only mar. Isaac Vaux this year. The latter, then of Uxbridge, Physician, mar. 9 March 1721, as his first wife, Mary Walker, dau. of William Walker, of St. Martin's in the Fields, Westminster, and if Anne Vaux was his eldest child, born say in 1722, she would only be in her 15th year at the time of her marriage with William Penn. The account of this marriage however has been several times printed, and we have also two family notes about it,

¹⁴ *A Quaker of the Olden Time*, edited by Edmund T. Lawrence, pp. 440-443).

but there is something wrong somewhere, and poor Anne also came to grief.¹⁵

Ann (Green) Owen, the first wife of Nathaniel Owen, of Coulsdon and Reigate, did not long survive the birth of her only child, Ann (Owen) Belch, and was bur. in F. B. G., Reigate, 4 Aug., 1677, some 6½ weeks later.

A minute of London Yearly Meeting reads :—

Nathaniel Owen being here present acquainted the meeting that his wife, late Ann Green, of Surrey, was presented upon the statute for £20 per mensem, and in her life time had two thirds of her estate, valued at £50 per annum, and seized into the King's hands, and nine months after the seizure departed this life leaving one Child living by the sd Nathaniel, after whose decease there was an affidavit made before a Baron of the Exchequer, that his said wife was educated in the protestant religion, generally known and reputed a protestant, was married to him the said Nathaniel, had one child now living ; upon pleading the child's right, being an infant under age, before the Barons of the Exchequer a quietus was granted, and the Land discharged from the seizure and sequestration except only for the nine months the said Ann was being after the seizure.

This minute is entered in the Guildford Minute Book and dated vi. mo., 1680.

In the possession of her collateral descendant Rachel Priscilla Robson, of Saffron Walden, is a long narrow sampler, beautifully and elaborately worked in rich colours, as fresh almost as the date of execution, viz. "December the 17, An. Greene, 1660." The name of the fair worker appears also again at the side. It was long supposed to have been the work of an ancestor of the present possessor's mother (who was a daughter of the late Joseph Markes Green, of Saffron Walden), until seen by the compiler.

Nathaniel Owen appears to have removed from Sevenoaks to Limpsfield, two miles W. of Westerham, and on the borders of Kent, for although the birth of his first child took place at Coulsdon in 1677, there is no evidence that he was resident there at that time, although this may have been the case. Limpsfield and Oxted were close together, which goes to show that Samuel Green of the latter town was, as we suggested, N. Owen's wife's father.

In 1683, at the Assizes held at Kingston, the 12th of July, George Vaux of Rygate, Nathaniel Owen of Limpsfield, Samuel Green of Oxted, Thomas, John and Elizabeth Blatt

¹⁵ See Howard M. Jenkins's admirable work, *The Family of William Penn*, 1899.

all of Reigate, with thirteen other Friends, were all indicted for six months' absence from the National Worship, and most of whom were ordered to be returned into the Exchequer. On the 9th of September, in the same year, John Blatt (father of the above John apparently) was taken preaching at a meeting in the house of Nathaniel Owen, of Limpsfield, and fined £20, and suffered the loss of fifteen Butts of Leather and other goods.

In 1685, we find a letter from "your loving Neighbours and Friends to the King and Kingdom, Ambrose Rigg, George Beale, and Nathaniel Owen," "To the Knights and Burgesses of the County and Borough Towns of Surry, chosen Members of this present Parliament," being "The suffering Case of the People called Quakers in the said Towns and County humbly presented"; in which letter they say that "many of us have been long and still are Prisoners in the County Prison for no other Cause than peaceably serving and worshipping the All-seeing God." The letter goes on to show the grievous spoils under the Conventicle Acts and the cruelties endured, etc.

Nathaniel Owen remained a widower over fourteen years, and then took a long journey to Chester to find a bride amongst his father's North Country Friends. He mar. at Chester, 15 Oct., 1691, Frances Ridge, dau. of John Ridge, of Chester, "Marchant," and Elizabeth his wife. She was baptised at St. Olave's, Chester, 18 Nov., 1662. John Ridge appears to have died at Chester, 1683, when his will was proved. In the *Journal of the Life of John Gratton*, who died 1711/12, we read on page 122:¹⁶ "After this I went into *Cheshire* and to *Chester* again, where I had formerly been Exercised, and where there was now more Openness than formerly; and there was a brave young Woman, called *Frances Ridge*, her Father was dead, but her Mother very kindly entertained Friends at her House, and her daughter was [now] married to a Friend called Nathaniel Owen, of *Rygate* in *Surry*."

There is a pedigree of Ridge, of Manchester and Marple, co. Chester, Esquires, in Dugdale's *Heraldic Visitation of co. Lancaster*, 1664-5, of whom Robert Ridge, of Marple, Esquire, was aged 77 in 1664, and was the father, by Helen Shephard his wife, of Jonathan Ridge, of Manchester, aged

¹⁶ See First Edition (1725).

42. who mar. and had issue, and of John Ridge, who mar. the widow of Samuel Smith, of Chester, etc.

Nathaniel Owen was resident at Coulsdon on this his second marriage, and had issue a large family as follows :— (1) Nathaniel Owen (tertius), born at Coulsdon, 2 Aug., 1692; apprenticed to John Wilcox, of Cheapside, and died 1709, aged 17. (2) John Owen, born at Coulsdon, 19 Sept., 1693; he was a Merchant of London, and mar. late in life Elizabeth, widow of George Prothero, who survived him, s. p. Her portrait was in possession of Miss Strettell, of Clifton, in 1882. (3) Jeremiah Owen, of London, named after his uncle at Stockport, born at Coulsdon, 26 Nov., 1695, of whom hereafter. (4) Philotesia Owen, born at Coulsdon, 17 July, 1697, of whom hereafter. (5) Frances Owen, the younger, born at Coulsdon, 24 June, 1698, mar. at Reigate, 29 Nov., 1722, William Chamberlin, of Cheapside, Citizen and Glover, son of William Chamberlin, late of Theobald's Road, Holborn, Joiner, and Mary his wife. William Chamberlin died at Croydon, 17 May, 1739, aged 40; his widow Frances, 23 Sept., 1782, aged 84. They had issue four children of whom Mary Chamberlin, born 1723, mar. 1747, Calvert Bowyer, of Westmill Bury, Buntingford, co. Hertford, gent., son of Calvert Bowyer, of Coles in the said psh., gent., and Susannah his wife. This was an aristocratic alliance, both the Bowyers and Calverts being of ancient county lineage. The former is represented by Sir William Bowyer-Smijth, Bart., of Hill Hall, Essex, and many other families, the latter by the Felix Calverts, of Furneaux Pelham, Herts, and anciently of Calvert, Lord Baltimore, so familiar to those acquainted with William Penn's history. Susanna Bowyer of this branch of the family, who were Friends, mar. at Cottered, Herts, in 1700, John Dimsdale, of Essex, of the family of the late Lord Mayor, three of which family were present at Mary Chamberlin's wedding. The Bowyer Strettells (Owen descendants) are also named after this race. Calvert Bowyer, Esquire, who was born at Westmill, 29 March, 1719/20, died at Coles aforesaid 20 March, 1783, aged 64, and was bur. as a non-member at F. B. G., Bishop's Stortford. We do not appear to have the date of his wife's decease. His sister, Susanna Bowyer, mar. at F. M. H., Hertford, in 1778, Jeremiah Vaux, of Birmingham, Surgeon, son of George Vaux, of London, and Frances Owen his wife. (6) Thomas Owen, born at Coulsdon, 18 May, 1699. He was a Brewer, of Bermondsey. He mar. as her first husband, at

F.M.H., Bull and Mouth, 19 Aug., 1725, Frances Zachary, dau. of Thomas Zachary, Citizen and Skinner, of London, Theodor Eccleston being present at the wedding amongst many others. Readers of Thomas Ellwood's charming autobiography will recollect his account of Thomas Zachary, of Beaconsfield, of this family, of whom Elizabeth Zachary, widow of Daniel, of Chipping Wycombe, was bur. at Jordans. Thomas Owen died before 1743, leaving issue a daughter, Elizabeth Owen, born 1728, who mar., 1746, Jonathan Bell, of Tottenham, "an eminent shopkeeper," son of Daniel Bell of the same, Shopkeeper, and Elizabeth his wife. He was born at Tottenham in 1719, and died at Hertford, 1791, aged 72. He had retired many years, and was elder brother to Daniel Bell, of Stamford Hill, Coal Merchant, grandfather to Elizabeth Fry, and father to Priscilla Wakefield. "Mr. Bell's communicative and friendly disposition will make him remembered with esteem by all who knew him." (*Gent's Mag.*) A silhouette of Jonathan Bell, executed in 1760, by Susanna (Crafton) Day, a descendant of the Owens, is in possession of her great-grandson, Walter Robson, of Saffron Walden. Elizabeth (Owen) Bell died at Hertford, s. p., 1780, aged 52, bur. at F. B. G., Winchmore Hill. Frances (Zachary) Owen mar. secondly, as his second wife, 1743. John Bell, of Lombard Street, Merchant, born circa 1681, died 1744, aged 63. s. p. Frances (Owen) Zachary Bell died at Hertford, 1772, aged 70.

Nathaniel Owen as we have seen from his eldest daughter's letter, was removing from Coulsdon to Reigate in 1699, and his next child—(7) Abigail Owen was born there in 1701, dying in 1702. (8) Cornelius Owen, entered in Reigate Register as 5th son, was born at Reigate, 18 July, 1702. He was a Mercer near Chancery Lane in 1754, and is named in the will of his kinsman, John Strettell, as deceased in 1786 (he was bur. in F. B. G., Reigate). He mar. Elizabeth—probably not a Friend, and had a son and daughter, and his grand-daughter, Miss Owen, of Stockwell, mar. 11 May, 1761, John Matthias Weguelin, Esquire, of a very ancient family, formerly Wegelin, of Lindau, on the Lake of Constance in Swabia. A daughter of this marriage, Frances Weguelin, born 1763, mar. a Mr. Vanderkist and had one son and three daughters.

Nathaniel Owen, of Reigate, the father of this large family, is thought by our late honoured Friend and correspondent, Thomas William Marsh, of Dorking and Chelsea,

to have resided at the old house called The Retreat, near Reigate church.¹⁷ He was, with Ambrose Rigge, one of the founders of Reigate Meeting, and of the Society in Surrey. He was a minister, and with his wife Frances, also a minister, frequently visited Dorking Meeting, and often accompanied ministers from more distant parts. As T. W. Marsh points out, his decease occurring just towards the close of the ten years during which the Monthly Meeting of Reigate existed separately, it must have been a great loss in its reduced condition. Nathaniel Owen's excellent writing and signatures occur frequently in the Monthly Meeting books. At Reigate Meeting House is a small vellum book with a curious clasp, mostly in Ambrose Rigge's and Nathaniel Owen's autograph, being "An account of Books kept In our Monthly Meeting at Rygate, 1694." N. Owen has this "Memorandum y^e on y^e 12th 9^{ber}. 1705, the Books hereafter named wch belonge to the ^m meeting of Reigate and formerly in the hands of our ffriend Ambrose Rigge, are Now by the Consent of y^e sayd Meeting Lodged in the hand of Nath. Owen, for wch books I think my Selfe accountable." Then follows an interesting catalogue of books both printed and manuscript, including Friends' Registers, Monthly Meeting Minute Books, etc., from 1650, etc. "No Books to be lent for y^e future without a promisory Note of y^e psons hand whoe borrows, to returne y^e same *In one year or sooner*, and all such notes to be kept in y^e Chest." "ffriends' Books Lent p. Nath. Owen the 12th 9^{ber}, 1705: To Jacob Butterfield [of the Stone Dean, Jordans' family] Stephen Crisp's Works. Recd y^e 4th 9^{ber}, 1706," so that ffriend Butterfield kept his book within a week of the time limit!!

Nathaniel Owen died at his residence, Reigate, 7 Jan., 1724/5, aged about 73, and was bur. in F. B. G., Reigate. Shortly after his decease Reigate Monthly Meeting records his death under date "8th mo. 1724/5."

Although there hath been no bisnes requiering A monthly Meeting since y^e 6th 11th mo. Last past; yet uppon the decease of our well be-Loved friend Nathaniel Owen who departed this life the 7th of this Instant In great pease and resignaishon of minde, and was buried In friends Burying ground at Rigeat the next fast day folowing, beeing the 11th of this Instant, many friends from Divers parts, Surey, Kent and Susickes, as Also from Lundun with Many other peopel of note of y^e town of Rigeat and pleases adiacent Attending the Buriall at which our friend Wilham

¹⁷ See many references to N. Owen in T. W. Marsh's *Early Friends in Surrey and Sussex*, 1886.

Wraggs his brother-in-law was with him during Illness and have remained hear since to assist his Children In Looking over and adjusting his outward Affairs and concerns, having Acquainted us there are several printed bookes belonging to ye meeting come to his hands together with the Records of friends Marriages, births and burials, and ye minet Book of our monthly Meeting relating ye bisnes and concerns of friends for many years past and Also sundrey deeds and writings Relating to ye burying ground on part of which the meeting hous was built, and how friends weare first Intitled there unto and upon what terms and Conditions they hold ye seame; whereupon wee thot it Absolutely necessary to Coll A meeting and to desier All our friends both men and women who being but few in number and none of us being throoly Acquainted with ye beefore menched matters, have desierd our friend Willam Wragg to Assist us, who having veived and considered the said deeds and writings hath at our Request Consented to write for us this presant meeting and resite ye seame for our information." The Minute proceeds to desire certain Friends, or any two of them, to receive from the executors¹⁸ the various books which were to be locked up in a chest at the Meeting House "and Robert Street to keep the key for friends yeuse, and that hee Lend none of friends bookes to any person whotssoever without a not(e) of their hand promesing to deliver the seame,

This curious minute is indeed a remarkable specimen of orthography, and is entirely innocent of punctuation; one can almost hear the vernacular of the good clerk who indited it, and it is itself an evidence of the sad loss which the Meeting had sustained of an educated and gifted Friend.

During the alterations necessitated by the building of Reigate new Meeting House in 1857, the leaden coffin containing the remains of Nathaniel Owen was found but when the coffin was opened the features were unrecognisable, and, "tell it not in Gath," 'tis said a Friend secured as a relic of this ancient saint, the jaw bone or some other portion of the skeleton! The coffin was removed in 9th mo. 1857, to the right hand corner of the Burial Ground at the entrance to the Meeting House, where also rest, as shown on the admirable plan, the remains of Frances Owen, Cornelius Owen, Nathaniel Owen, Junr., and another Nathaniel Owen, Sen. of Sevenoaks ([?] and his remains removed from Bunhill Fields).

The compiler has often wondered why Reigate Friends have not put down a simple stone to Nathaniel Owen as the exact spot of his second interment is known, and especially as he was one of the founders of the Meeting, of which he was so distinguished a member.

¹⁸ This action of N. Owen's executors is to be commended. The retention in private hands of public books and documents has been a frequent source of loss, and it should be discouraged. [Eds.]

CORRECTIONS AND ADDITIONS.

Miss Emma C. Abraham, of Grassendale Park, Liverpool, points out that John Abraham, her ancestor, died at Manchester, not, as stated, at Etchells (p. 32). John Abraham's country house was "The Lower House at the High Grieve" (now called High Grove), in the parish of Northenden Etchells, co. Chester. Daniel Abraham's age at death was 69, not 79.

Thomas Owen (p. 29) was apparently bur. at Manchester parish church burial ground 1st February, 1637/8. There is an inventory dated 5 Feb., 1637/8, at Chester, of the goods, etc., of Thomas Owen, late of Manchester; [*inter alia*] The partabell estate of the decedent in money, debts and wares as it is now in joynt stocke with Richard Owen and Sammel Owen 362li 1s. 7d.; Summa totalis 551li 15s.; Exhibited 26 April, 1638. Proved by Richard Owen his son 15 March, 1637/8. It would appear doubtful from the names of Richard and Samuel whether these entries relate to Thomas Owen, father of Nathaniel, Jeremiah, Rachel, etc.

The will of Elizabeth (Ashton) Owen was apparently proved at Chester, 1695, not 1688, as stated (p. 31), which refers to another Owen will; her age would be 63.

JOSEPH J. GREEN.

To be continued.

An Appeal from Ireland.

Dublin ye 7 ⁵/_{mo} 1687.¹

Lo. ffriend

Last 7th day ffriends deliver'd an Address to the Deputy here to be sent to the King, Antho. Sharp, Roger Roberts, John Newby, Abraham fuller, Sen^r., John Edmundson, and another ffriend, with two North ffriends deliver'd it. I suppose thou wilt see it in London; Thy brother (J^{no}. Burneyat) is in the North & hath been these several weeks, sister and Child very well: ffriends here are generally so: some came out of the North, & give the same Account of thy brother & ffriends there. Here is great openness in the country: It might be well for some ffrds of your City to give us a visit, I should be very glad to see thy bro. ff. S. [Francis Stamper] here, I believe he would haue great service here. It would do well for some of your ffriends in the ministry that seldom travels abroad, to come over here, and they would find a necessity to bestir themselves here. Thy Lo. ffrd A.S. [AMOS STRETTELL.]

¹ D. Portfolio, 1625;

Gleanings from Original Friends' Registers at Somerset House.

ALTON, A.D. 1670.

"Sarah Bullask dau. of Thos. and Ann Bullask, having departed the body, And being intended to bee buryed in the burying place at Alton: William Bullock, brother of Thos. Bullock, and John Silchester, brother of Ann Bullock, did by violence take and carry the Corps, and buryed it in the mass-house yard, to ye grieve of her parents."

"Henry Streater, of Bramshot, dying a prisoner in Winchester Gaol for ye testimony of truth, was buryed in the burrying place at Bramshott, the 1, 2, 1661."

"Humpherey Smith, dying a prisoner in Winchester Common Gaole, for the testimony of truth, his body was carryed, and buryed in the burying place at Bramshot, the 6, 3, 1663."

WALES.

"Rachel Bowen departed this life the 11th Day of the 7th mo. in the yeare of our blessed Saviour, 1694, And was stolen from Friends, And lies inter'd in Llandilo Steeple-House."

"Samuell Davies, of Castle-Towne, was buried in Friends' burying place in the Town of Cardiff upon the 28th day of ye ninth mo., in the year 1700."

"John Merrick, who was prisoner in Abergavenny Gaol for truth, finished his testimony for the same in the above place, the 29th day of the 7th mo., And was buried the 1st day of ye 8th mo., 1700."

"Roger Jenkin, of ye parish of Lanvuchva, a worthy Friend, And a valiant in our Israel, was bur. ye 5th of ye 9th mo., 1728. A notable minister, though blind several years."

"Tace, wife of John Roberts, Welchpool, co. Montgomery, died 16th 7th mo., 1763, and bur. 19th at Cloddiecochion."

G. EYRE EVANS.

Book Notes.

In *The Royal Quaker* (London : Methuen, 1904), by Mrs. Bertram Tanqueray, wife of a Fenland clergyman, and a successful writer of novels connected with the Fens, we have the life history, with various fictitious details, of Jane Stuart, natural daughter of James the Second, who died at Wisbech on the 12th of the 7th month, 1745, and whose grave is to be seen in Friends' Burial Ground in that town. What little is known of Jane Stuart's sad life history has been collected by Alexander Peckover and appears in Gardiner's *History of Wisbech*, 1898, in which reference is made to *Fenland Notes and Queries* (Part xvii. p. 178).¹ The author introduces various Quaker characters in a very interesting and generally accurate manner. Of Robert Barclay, when on a visit with William Penn to Princess Elizabeth of the Palatinate, we read, "He still wore his hat, but the dignity of his bearing wiped away all trace of unmannerliness" (p. 17). There are references also to Gilbert Latey the Court tailor (p. 107), to Gertrude Derricks, John Furly, the Sewels, Peter Hendricks, and other Dutch Friends (pp. 2, 3, 8, 15, 16, 174), and to Stephen Crisp (p. 19). It is doubtful whether the term of "The Society" to denote the Quaker Church was in ordinary use at that time (pp. 125, 167). Friends from Stilton would hardly be expected to attend Monthly Meeting at Gracechurch Street (p. 83), or is the scene depicted at the latter place likely to occur at such a gathering (p. 86). *George Frith* (p. 16) is a misprint for *George Keith*.

A delightful monograph on *The Holders of Holderness* (Philadelphia, 1902) has just reached the Reference Library as a gift from Francis T. Holder, of New York State and California. Unlike some writers of histories of families descended from Friends, Charles F. Holder, of Pasadena, California, the author of this volume, treats very fully and sympathetically of the life and sufferings of his Quaker progenitor, and he gives us a vivid picture of stirring events connected with Christopher Holder, who was born in 1631, and died in 1688.

The Shropshire Parish Register Society has just issued a volume of Nonconformist registers, edited by our member, George Eyre Evans, of Aberystwyth. It includes the Friends'

¹ See also *The Irish Friend*, vol. iii. (1840), p. 34; *Armistead's Select Miscellanies*, ii. 255.

Register of the old Monthly Meeting of Shropshire and has an historical note thereon from the pen of another of our members, William Gregory Norris, of Coalbrookdale.

Headley Brothers, the publishers of *The Journal*, have just issued a second edition of *Memories of Jordans and the Chalfonts*, written by our members, W. R. Summers and J. J. Green, in 1895, and since revised. It deals in a very interesting manner with the district in Buckinghamshire associated with the names of Penn, Penington, Ellwood and other Friends.

The Astolat Press will publish shortly a volume entitled *Quaker Grey*, being "Some Account of the Forepart of the Life of Elizabeth Ashbridge, who died in Truth's service 1755, written by her own hand many years ago." The old manuscript, from which the text is being edited by our member Albert C. Curtis, who will contribute a short introduction, is "an autobiographical narrative of the stormy career of a striking personality, who, after a runaway marriage at the age of fourteen, widowhood before fifteen, and emigration to America, finally entered the haven of quietude offered by the Quakers."

NORMAN PENNEY.

It is hoped that one, at least, of the proposed supplements to *The Journal*, containing "The First Publishers of Truth," will be sent out to subscribers during the summer, and that No. 3 of *The Journal* will be published early in Ninth Month (September). Among the articles likely to appear in No. 3, may be mentioned:—A Letter from Samuel Bownas to James Wilson, 1751; A Brief Statement of the Origin and Character of Friends' Library, North Sixteenth Street, Philadelphia; Some Extracts from County Tipperary Friends' Records; Accounts of the Travels of early Friends in America, taken from the minutes of London Yearly Meeting; Cipher-writing (illustrated); etc.

Papers for insertion in *The Journal*, inquiries, books for review, and other communications should be sent to the Editors, Devonshire House, Bishopsgate, London, E.C.

Friends' Reference Library. (2)

This Library, which contains upwards of 40,000 items, in print and manuscript, relating to Friends, is open each week-day during business hours. It is under the care of a committee of the Meeting for Sufferings of London Yearly Meeting.

The following list gives short titles of some books not in the collection, which the Committee would be glad to obtain. Other lists of *desiderata* will be sent on application to the Librarian, Norman Penney, Devonshire House, Bishopsgate, London, E.C.

A Letter from a Dublin Merchant on a Proclamation to banish all Anabaptists and Quakers, 1659; *The Quakers Creed* (adverse), 1700; John Comly's edition of John Woolman's *Journal*, 1837; *A Theological Survey*, Salisbury and London editions, 1776, 1779, *A Plea for the Poor*, 1790, and *Rights for Man*, 1792, all by Robert William Applegarth; *The Quakers' Bible*, printed by Giles Calvert, 1653; *Revelation on Baptism and Perfection*, Southwark, 1735; Moses West on *Marriage*, Dublin, 1735; William Penn's *Fiction found out*, 1685; Josiah Martin's *Directions for a Holy Life*, both editions, 1739; John Allen's *History of Liskeard*, 1856; Edward Paye's *Railings and Slanders detected* (adverse), 1692; Richard Abell's *Deceit made manifest*, 1659; John Estaugh's *Call*, Dublin, 1745; William J. Allinson's *Memorials of Rebecca Jones*, first edition, *Memoir of Quamino Buccau*, 1851, *Memorials of John Gummere*; *Life and Writings of Thomas Say*, Philadelphia, 1796; Samuel Clark's *Mirror for Saints and Sinners* (adverse), 1656; *Life of Eleanor Wyckesley*, 1859; Anne Powell's *Clifton, and other Pieces*, Bristol, 1821; A. H. Richardson's *Persecution of the Lutheran Church in Prussia*, 1840; John Richardson's *Anecdotes and Reminiscences*, Croydon, 1841; John Spire's *Scripture Testimony concerning Christ*, 1696; Mary Steele's *Miscellany*, Croydon, 1828; Harriet E. Stockly's *Conversations*, Philadelphia, 1860; Billy Hibbard's *Errors of the Quakers*, New York, 1808; Jonathan Johnson's *Quaker Quasht and his Quarrel Queld*, 1659; Magnus Byne's *Scornful Quakers answered*, 1656; William Pen Turnd Conjuror, 1709; "*The Harleian Miscellany*;" Edmund Skipp's *World's Wonder or the Quakers Blazing Starr*, 1655; Thomas Danson's *Quakers Wisdom* (adverse), 1659; Works by Benjamin Bartlett, William Woodville, M.D., Henry Hull Warner, James Logan, James Cowles Pritchard, M.D., F.R.S., Henry Ashworth, J. Gilbert Baker, F.R.S., Jonathan Binns, George S. Brady, Alfred Darbyshire, John Faulder (d. 1853), Benj. B. LeTall, Wm. Allen Miller, J. Howard Nodal, Cornelius Cayley.

Second List of Members.

*Names received from the 8th of 11th month, 1903, to the
30th of 4th month, 1904.*

Ackworth School

Albright, William A.

Allen, William C. (U.S.A.)

Alsop, David S. (U.S.A.)

Altham, Thomas E.

Ashworth, George B.

Baily, Joshua L. (U.S.A.)

Baltimore (Park Avenue)

Friends' Library (U.S.A.)

Barton, George A., Ph.D. (U.S.A.)

Bell, Henry

Bettle, Edward, Jun. (U.S.A.)

Biddle, John W. (U.S.A.)

Bigland, John

Binyon, Brightwen

Birkbeck, Robert

Birmingham Friends' Reading
Society

Boadle, John W.

Bootham School, York

Braithwaite, J. Bevan, Jun.

Brown, A. Kemp, M.A.

Burgess, C. A. (U.S.A.)

Burn, R. Christie, M.A.

Burt, Mary Dearman

Cadbury, George, Jun.

Cadbury, Joel (B'ham.)

Cadbury, Joel (U.S.A.)

Cadbury, Richard (U.S.A.)

Cadbury, William A.

Cash, Frederick G.

Catford, Cecil E.

Chalkley, Joseph William

Colchester Friends' Book Society

Coleman, Joseph (S. Australia)

Cope, Gilbert (U.S.A.)

Cox, Edwin S. (U.S.A.)

Cross, Mrs. Joseph

Crowley, Frederick, J.P.

Croydon Preparative Meeting

Curtis, Albert C.

Dalton Hall, Manchester

Eddington, Alexander

Edminson, Fredk. J., M.A.

Elkington, Joseph (U.S.A.)

Elliott, Prof. A. Marshall (U.S.A.)

Evans, Henry Tobit, J.P.

Foster, Elizabeth Perry (U.S.A.)

Fowler, Ann Ford

Fox, Joseph Hoyland, J.P.

Fox, R. Hingston, M.D.

Garrett, John B. (U.S.A.)

Garrett, Sylvester (U.S.A.)

Gayner, John S.

Godlee, Arthur

Godlee, Theodore

Going, W. H., J.P.

Goldsbury, Alfred (N.Z.)

Graham, William (South Africa)

Grubb, John

Hilyard, George D. (U.S.A.)

Hobbs, Mary M. (U.S.A.)

Hodgkin, Howard, M.A.

Hogg, Anna

Holdsworth, Charles J., J.P.

Howard, Elliot, D.L.

Jay, Allen (U.S.A.)

Jenkins, Charles Francis (U.S.A.)

John Ryland's Library, Man-
chester

Jones, Ernest

- Kelly, Pres. Robert L. (U.S.A.)
 Kingston Preparative Meeting
 Leeds, Josiah (U.S.A.)
 Lester, Herbert
 Lewis, Alice G., A.M. (U.S.A.)
 Little, George Henry
 Lurgan Preparative Meeting
 Malcomson, Sarabella
 Manchester Free Library
 Marriage, Wilson, J.P.
 Maw, Samuel Alex., J.P.
 Moore, Alfred (U.S.A.)
 Morland, John, J.P.
 Moseley Rd. (Birmingham) Prep.
 Meeting
 Mount School, York
 Mountmellick School
 Nash, William R., J.P.
 Newcastle-on-Tyne Prep. Mtg.
 Newhall, Abby (U.S.A.)
 Newlin, Prof. Thomas (U.S.A.)
 Newman, Herman (U.S.A.)
 Newman, Thomas P.
 Nicholson, Sarah (U.S.A.)
 Nicholson, Timothy (U.S.A.)
 Pearson, William L., Ph.D.
 (U.S.A.)
 Peile, Frances Stoddart (Vict.)
 Penketh School
 Pennsylvania Historical Society
 Pickard, Joseph W.
 Pollard, George (Canada)
 Pretlow, Robert E. (U.S.A.)
 Raidabaugh, Peter W. (U.S.A.)
 Ransom, William, J.P.
 Reckitt, Elizabeth Sara
 Reynolds, Lucy, B.A.
 Richardson, Anne W., B.A.
 Roberts, Lucy B. (U.S.A.)
 Robinson, William
 Rowntree, Walter S., B.Sc.,
 F.L.S.
 Saffron Walden School
 Scattergood, Thomas (U.S.A.)
 Shackleton, William
 Shield, John Hall
 Smeal, William G.
 Smith, John E., B.A. (Tas.)
 South, Edward L. (U.S.A.)
 Southall, Henry
 Southall, John T., J.P.
 Spence, Charles J.
 Stackhouse, Asa M. (U.S.A.)
 Stillé, Kate B. (U.S.A.)
 Stoke Newington Prep. Meeting
 Swarthmore College Historical
 Library (U.S.A.)
 Swift, Mary W. (U.S.A.)
 Taber, David S. (U.S.A.)
 Tangye, Sir Richard, F.R.G.S.
 Taylor, Joseph (India)
 Thomas, M. Carey (U.S.A.)
 Thompson, Rachel Ford
 Thompson, William (U.S.A.)
 Vaux, George, Jun. (U.S.A.)
 Walton, Joseph S. (U.S.A.)
 Watson, Christopher Scarr
 Watson, George Scarr
 Watson, John
 Watson, Thomas Henry, M.D.
 Webb, John R. (Canada)
 Wellingborough Prep. Meeting
 Weston-s-Mare Prep. Meeting
 Wetherall, George B.
 Wick, B. L. (U.S.A.)
 Wigham, Cuthbert (Canada)
 Wigham, Thompson
 Williamson, George C., Litt.D.
 Ph.D.
 Wilson, Wilfred
 Winchmore Hill Prep. Meeting
 Wisconsin Historical Society
 Woburn Sands; Friends of
 Wolverhampton Prep. Mtg.
 Wood, James (U.S.A.)

THE JOURNAL OF THE FRIENDS' HISTORICAL SOCIETY.

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D.—The Reference Library of the Society of Friends, Devonshire House, 12, Bishopsgate Street Without, London, E.C.

Notices.

With this issue the first volume of THE JOURNAL is completed, and also the first year of the Historical Society. The first number of a new volume may be expected in First Month, and subscriptions for the year 1905 will be due at the same time. Members are desired to take note of this in order that the expense of special reminders may be avoided.

No. 1. of THE JOURNAL has been reprinted, so that new subscribers can obtain Nos. 1—3 by sending a subscription for the year 1903-4.

The first annual meeting of the Society was held at Devonshire House, London, E.C., on the 10th of 5mo., Dr. Hodgkin, president, being in the chair. About eighty members and others were present. Appointments to various offices, as given on p. 3 of the cover, were made, and an interesting discussion took place with reference to the preservation of the Quaker documents belonging to various Meetings, and their accessibility or non-accessibility for purposes of research.

Notes and Queries.

GEORGE FOX, HIS MEANS.—

The sneering assertion made by the opponents of Quakerism that George Fox was a shoemaker, seems to have gradually acquired acceptance as a fact without much inquiry as to its accuracy.¹ George Fox himself describes his commercial education in the following words, "I was put to a man that was a shoemaker by trade, and that dealt in wool, and used grazing, and sold cattle, and a great deal went thro' my hands." The dealer in wool and cattle would be the local capitalist at a period when banks had not come into existence. As making of shoes is not an occupation involving much handling of money, it is clear that George Fox must have been employed in the wool stapling and cattle dealing portions of his employer's business. Of his position in after life he tells us, "I had wherewith both to keep myself from being chargeable to others and to administer something to the necessities of others," a very concise description of what we should now call a person of independent means. In his bequest to his brother, John, he summarises his property as invested "in land, sheep, ships, and in trade." This must have been inherited property, as his con-

tinual religious engagements could hardly have allowed much opportunity for attention to business. The local almanac states that his father, Christopher Fox, owned the manor of Chilvers Coton, but I have altogether failed to learn upon what authority this statement is based.

HIS FOLLOWERS.—George Fox's mission seems to have been mainly confined to the Puritan portion of the community. In a generation the elder members of which could almost recollect the Gunpowder Plot, a large portion of the population, especially in the Western Counties and the adjacent parts of Wales, must still have been composed of adherents to the old faith, but we hear of no conversions amongst these. Those who joined Friends appear to have been drawn almost exclusively from the more advanced of the Puritans; In towns the Puritans are said to have mainly been merchants and artizans, and in the counties squires and yeomen. The early Friends would therefore belong to these portions of the community. From various local documents it is clear that, at least in some parts of the country, the converts to the new faith included many of the more wealthy town-folk. In Birmingham, for instance, one of the most active occupied the third largest house in the town, and several others are known to have been persons of property.

¹ In *The First Publishers of Truth*, Westmorland portion, a very valuable historical document, written by Thomas Cann, and received in London in 1709, it is stated that George Fox was a "shoemaker."—Eds.

The question naturally arises, did the Society in its early days include any of those at the other end of the social scale, the wage-earners? Seeing that the arrangements of Monthly and Quarterly Meetings were only adapted for those having their time at their own command, we may assume that those belonging to any other class were but few in number. It is probable that the greater part of the farms were then of a size requiring but little labour beyond that of the occupant and his family, whilst, up to the introduction of steam power, the town artizans generally worked on their own account, buying the raw material and selling the finished article. A large wage-earning class was, however, growing up in the mining districts, during the later years of the founders of our Society, in consequence of the rapid growth of the iron and coal trades. Four well known Friends were amongst the pioneers in the development of these trades—Abraham Darby, of Coalbrookdale, Charles Osborne, of Wolverhampton, Richard Parkes, of Wednesbury, and Ambrose Crowley, of Stourbridge (the father of Sir Ambrose Crowley, satirised by Addison under the name of Sir John Enville *alias* Jack Anvil). Two at least of these were active ministers, but as the Meetings to which they belonged were always small ones, it would appear as if their views did not meet with much acceptance amongst their men.

Much misconception as to the pecuniary position of the early Friends appears to have arisen

from the descriptions given in marriage certificates and other deeds. No difference was formerly made between master and man in the records of their occupations. For instance, in the iron trade a wealthy manufacturer is variously described as "blacksmith," "naylor," and "ironmonger." And the same was doubtless the case in other trades.

C. D. STURGE.

ACKWORTH SUICIDE.—"One *Cotten Crosland* of *Ackworth* (near *Pontefract* in *York-shire*), a professed Quaker, pretending that he know far more, and higher things than ever any Minister did, or could discover to him, hang'd himself, and lies buried in a Crosse-way upon *Ackworth Moor*, with a Stake driven threw him, which may be as a standing mark to warn Passengers to take heed of quaking, seeing that Spirit, which is the cause of it, leads men into such fearful miscarriages." From *The Quakers Shaken, or A Warning against Quaking*, London, 1655: Has any local tradition of above survived to the present day?

DEBELL, OF CORNWALL.—"I should much like to have any information of Robert Debell, or Deeble, of St. Martins, Looe, Cornwall, about 165—(who was the great grandfather of William Cook worthy, and an ancestor of mine), other than that supplied in Foster's book on the descendants of Francis Fox, of Catchfrench, near Looe."—ALFRED P. BALGUY, Plymouth.

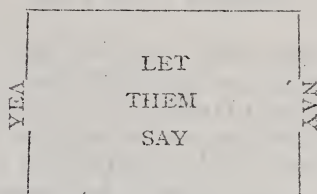
MINTERS.—From the Six Weeks Meeting at Devonshire House, the 3d of 8 mo., 1693 —“Whereas there are some psons of late Time professing the Truth, and esteemed to be of and belonging to us the People called Quakers, who have fled into ye Mint and Priviledge places to shun the payment of their Just Debts, Whereby their Creditors have been defrauded, and greatly disappointed, in that Ye Credit given, and Trust Reposed in them, hath chiefly arose from the Reputation of Truth which they have made a show of, but by their works manifestly dishonour it, and cause it to be reproached, by entring into those unjust practices as aforesd. These, therefore, are to Certifye all People That we doe not Countenance any such proceedings, but have a Testimony agst them, and all such as presume to act soe contrary to Truth and the Advice and Councell of frids, wch hath been frequently given, to Offer up all for their Creditors satisfaction, even their bodyes alsoe if Required,—And we desire henceforward yt all may take Notice, of our Just intent in this matter.

And that those that act Contrary thereunto are not owned by Us, either to be of Us or of our Society.”

Please explain above reference to fleeing into the Mint.

BLIND HOUSE.—According to Journal Supplement No. 1., *The First Publishers of Truth*, p. 84, some Friends were put in the Blind House at Dorchester. What is a “Blind House”?

BANNOCKBURN.—In this place there is a large, modern building conspicuously marked with the name “Taylor’s Quakerfield Building, 1902.” The motto incised upon the plaster-work in front forms a design something like this



reminding one of the old motto on the entrance to Marischal College, Aberdeen, “*Thay haif said; Quhat say thay; Lat them say.*” What connection have Friends with Bannockburn?—EDWARD MARSH, 1, Cheapside Chambers, Luton.

JOHN SUTCLIFFE.—The Reference Library has just acquired a small manuscript book, containing in verse, *The Quakers’ Tea Table overthrown, The Tea Spill, and The China Ware broken. A Satyrical Poem In Four Books.* By “John Sutcliffe, Eboracensis.” Written in 1717. On the last page is written, “Extract 25, 7m, 1725, per J. Kelsall.” Is anything known of the man or the manuscript?

A copy of *Poetry, Instruction, and Devotional*, London, Harvey and Dorton, sm. 8vo., 1842, has recently been added to D. On the fly-leaf is written, “Francis Tregelious from the Compiler, 30th, 3rd month, 1848.” Joseph Smith puts the book under “Anonymous.” The Librarian of D. would be glad to know who the compiler was.

"The First Publishers of Truth." ¹

The Friends' Historical Society has issued its first Journal Supplement, entitled "The First Publishers of Truth."

London Yearly Meeting in 1676, 1680, and 1682 made minutes urging Monthly and Quarterly Meetings to prepare records of the first spreading of Truth in their different localities, and though this counsel was not everywhere responded to, it resulted in the compilation of a series of local documents relative to the rise of the Society of Friends, many of which have been preserved in the Devonshire House archives, but of which very little use has hitherto been made. The Journal Supplement now published contains about thirty of these records, including those for Bedfordshire, Berkshire, Bristol, Cambridgeshire, Cheshire, Cornwall, Cumberland, Devonshire, Dorsetshire, Durham, and Essex and Colchester. Nearly fifty of the ninety-six pages of which the volume consists are devoted to Cumberland, and constitute its most important and interesting section. Cumberland Quarterly Meeting must have been rich in historians two hundred years ago, when these records were prepared, as is stated, by nine different writers.

In reading through this volume we have been agreeably surprised at the variety of interest and detail it contains. Works published by historical societies are commonly the quarries from which the polished stones of the historian are hewn; but in the volume before us, whilst there is necessarily some repetition, there is but little that is tedious. The editorial work has been well done by Norman Penney. The notes, whilst concise, are distinctly helpful, and have been written with discriminating care. The quaint old spelling with its charming variety has been preserved. For

¹ Members of the Society can obtain this set of five Supplements for ten shillings (£2.50), if paid in advance; or, if preferred, members can purchase the Supplements separately at half-a-crown (50 cents) each. Payment in either case should be made to Norman Penney, Devonshire House, Bishopsgate, London, E.C., or to Rufus M. Jones, 1010 Arch Street, Philadelphia, U.S.A.

The Supplements can be obtained by non-members for three shillings (75 cents) each from Headley Brothers, 14, Bishopsgate Without, London, E.C., or from Rufus M. Jones, as above. All prices include postage.

instance, the name of a Justice of Carlisle, whose persecuting work is recorded at page fifty-three, is first spoken of as "one Muzgroff," and five lines lower down he becomes "ye sd Musgroff."

Some of the notes of the spiritual gifts bestowed upon ancient worthies are quaintly suggestive. Bartholomew Elston, of Cockermouth, "had a few words sometimes in meetings (though not much concerned yt way) wch was Edyficng." Thomas Relf, of Caldbeck Meeting, "Received a part in the Ministry, and had a watering testimony." "Anthony, the 4 son of John fell had a watering Testimony att many times, & was an Inocent Man much given to Retirement." Robert Withers, who was travelling in Cumberland as early as 1653, found his service "was to speak to particular persons, he haveing the spirit of Disserning by wch he could read the states & Conditions of many."

This volume contains several narratives of the unhappy deaths of those who had been prominent in persecuting the Friends. The Yearly Meeting of 1676 suggested that the subordinate meetings should supply particulars of such cases under six heads, the sixth being "to note ye Conwertion of such Enemies as are turned to god." To this the Friends of Falmouth state that they "know of no such persecuting Enemies turning to god with us." But in reply to the inquiry, "What Judgment fell upon persecutors?" they give a remarkable narrative of the tragic death of Thomas Robinson through the violence of his own bull. The story is too long to transcribe, but will be found to supply an unexpectedly sensational element in this sober looking book.

We hope that the Historical Society will be enabled to publish the narratives from other Quarterly Meetings, and that the series may be extensively read. There is always a liability that works like these should be looked at as archæologically curious, rather than practically useful, but we see no reason why these records should not at once satisfy the curiosity of the archæologist and prove suggestive to those who desire, from the records of the past, to obtain guidance how to meet the requirements of the present.

JOHN S. ROWNTREE.

Abstract of the Journal of Edmund Peckover's Travels in North America and Barbados.

At a Yearly Meeting in London, beginning the 3rd Day of the Fourth Month, 1745.

Our Dear and well Esteemed Friends, Samuel Hopwood, of Cornwall, John Haslam, of Yorkshire, Edmund Peckover, of Norfolk, Christopher Wilson, of Cumberland, and Eleazer Sheldon, of Dublin, being thro' the merciful Providence of Almighty God Returned Safe from their Visit to Friends in America, gave this Meeting a very Comfortable and Satisfactory Verbal account of their said Visit, as the following in Writing.¹

After we Landed at New York, which was on the 16th day of the 7th month, 1742, we hasted directly for the Yearly Meeting at Burlington. Got there just as the Yearly Meeting of Ministers was beginning ; Friends were glad to See us, and

¹ London Yearly Meeting Minutes, vol. ix., pp. 322-339. Samuel Hopwood's travels also appear on the Minutes. The handwriting is that of Benjamin Bourne, clerk to the Society, 1737 to 1757 (with an interval).

Edmund Peckover, son of Joseph and Katherine Peckover, of Fakenham, Norfolk, was born in 1695. He was the grandson and namesake of the first Peckover who joined Friends, whose discharge from the Parliamentarian army, dated 1655, is in the possession of Alexander Peckover, of Wisbech, a direct descendant of the ex-soldier. (See Firth's *Cromwell Army*, 1902.)

Blessed with parents "of eminent Worth and Estimation," the youthful Edmund early exhibited signs of a religious life, and either when at Gilbert Thompson's school at Penketh, or shortly after, he first appeared in the ministry.

In the exercise of his gift he travelled extensively. When eighteen years of age he accompanied Edward Upsher, of Colchester, through many English counties ; and two years later, with George Gibson, he visited Ireland and Scotland.

In 1742, at the age of forty-seven years, he set out for America, accompanied by John Haslam, of Handsworth Woodhouse, and by Michael Lightfoot, who was returning to Philadelphia. In a *Testimony* from Wells Monthly Meeting in Norfolk concerning him, it is stated that "his delivery was manly and distinct, his Doctrine sound and flowing, and his Spirit lively and powerful. He appeared at times as a Cloud filled with celestial Rain, to the Reviving and Refreshment of the living Heritage of God . . . He usually deliver'd himself with great Fervency, and often in the flowing forth of Divine Love upon his Spirit, he was raised to sing the Song of Zion in a melodious Manner." (See D., MS., *Testimonies*, ii. 301.)

The last three years of his life were spent in partial retirement from public work, owing to a paralytic stroke. He died at Wells on the 15th

there we had the Opportunity of Seeing our dear & worthy friends, who afterwards died in Tortola, *vizt.*, John Cadwalader & John Estaugh²; and also saw dear Robert Jordan,³ which was but about fourteen Days before his Death. (I have heard since I came into England that his Widow, since I left Philadelphia, has appeared in publick Testimony; he left two Children, a Son and a Daughter.)

After the above mentioned Meeting, the Latter End of the Seventh Month, I went pretty direct for Choptank Yearly Meeting in Maryland. (John Haslam, not being well, stayd at John Estaugh's and Spent the Winter in & about Pensylvania.) There are a great many worthy friends in these Parts deceased of late Years; many of their Offspring come very far short of them, and very few who keep up even the Outward Appearance. There is great comings in of all sorts of People to those Meetings, and a good Visitation hangs over their heads. I Pray God they may Lay hold of It before it passeth away from them.

of 7th month, 1767, aged about seventy-two, and was buried at Fakenham. He left no male issue. Several letters written by him during his American journey are in the possession of Alexander Peckover.

Edmund Peckover, of Chalton, in Northamptonshire.

Edmund Peckover

b. 15. ii. 1613

m. Mary —

d.

Joseph Peckover

b. 3. ii. 1658, at Fakenham.

m. 23. xii. 1685, at Norwich, Katherine Long.

d. 27. viii. 1726, at Fakenham.

Edmund Peckover

b. 15. i. 1695/6, at Fakenham.

m. 7. viii. 1717, at Hull, Hannah Maria Haggitt.

m. 5. xii. 1733/4, at Colchester, Sarah Bangs.

m. 2. ii. 1762, at Norwich, Grace Wright.

d. 19. vii. 1767, at Wells.

² John Estaugh and John Cadwalader arrived in Tortola from Philadelphia on the 8th of the 9th month, 1742. The latter died there on the 26th of the same month and the former on the 6th of the following month. For references to Friends in Tortola, see *The Friend* (Phila.), vol. 62 (1889), p. 250, vol. 76 (1903), p. 249, by George Vaur, and *Friends' Intelligencer and Journal*, vol. 48 (1891), p. 250, by Charles F. Jenkins; and for a view of the graves of the above Friends, see *Friends' Intelligencer*, vol. 60 (1903), p. 419, reproduced in *Thomas Chalkley*, "Friends Ancient and Modern" Series, London, 1904.

³ Robert Jordan, of Philadelphia, died on the 5th of the 8th month, 1742. He travelled extensively in America and the British Isles.

From thence I went to Kent Island, and so Crossed Chesapeak Bay to Anopolis,⁴ in Maryland, and so on the Western Shore to West River, Herring Creek, Potuxant,⁵ and the Clifts. There are very few of the Antients remaining, Peter Sharp, & the Galloways, and the Johns's, and Harris⁶ being gon, that is, the old People of these Familys, and which I have understood were the Principals of those Meetings. Some few of their Offspring come now and then to Meetings, but have quite lost the Mark, both in Appearance & Conversation, and but very few that can be known to belong to the Society, are, I think, in common as Gaudy & fine in their Apparel, &c., as any who go under our name either at London or Bristol. Things are but at a Low Ebb in these Parts.

From thence we Crossed Maryland and so over Potomack River to Virginia. I had a young man for my companion, who came from Tortola, and he grew bravely in his Ministry. (He return'd to said Island in Third Month, 1743.) We went to William Duffs, there is a Small Meeting House near where he lives. It was very full of other People. I don't remember that there are three in Number in that Place who make Profession with us. Then Proceeded in Virginia to a Meeting in Caroline County, Crossing Rappahanock Ferry, which hath been Settled but about Eight or Ten Years, I think, much about the Time that John Fothergill & Joseph Gill were there; They had both of them pretty great Service in those Parts. There is a Meeting House Built, and a pretty company of Friends live in about four or five miles round it, perhaps about forty or fifty in Number. It goes By the name of Caroline Meeting; a good Visitation has been and still is Extended to the Inhabitants of those Parts, and many have joined in therewith. From thence we went to Cedar Creek, where is still a Meeting kept, tho' but Small, I am ready to think much declined to what it was Some Years ago.

Then went to the Swamp Meeting, where the Johnson's live, 'tis a very small Meeting. So to Black Creek and Curles, at both which places are Meetings, that at Black Creek pretty

⁴ Annapolis.

⁵ Patuxent.

⁶ George Vaux, of Philadelphia, who has seen the proof of this article, suggests that this name should be Harrison. He writes: "This was an old Friends' family in that Section, and my children are descended from a member of it who removed to Pennsylvania in 1719."

Large as also at Wineoak. So continued thro' ye country to Surry, where Samuel Sabriel lives, where is also a Meeting, but not very large; then to Pagan Creek in the Isle of Wight, and the Western Branch, where we were at a very Large & Good Quarterly Meeting. So to Nancemund, where the Jordans live, there are three now living, or were when I was there, and a Sister; Their names are Edmund, Samuel, & Pleasants Jordan, their Sister's Name is Elizabeth Pleasants. She is a Widow, has a publick Testimony, as also her brother Samuel. I believe the Meetings there are much about the bigness as some Years ago. They have Several Ministers among them, and I hope are Growing in the Best Sense.

From thence into North Carolina. (Was not at Cape Fear, nor in South Carolina.) I think there are five Meeting Houses in North Carolina, in the Compass of about thirty Miles, pretty much in a direct Line; there are many solid, weighty, good firrinds; Their Meetings large in a general Way. They have one Meeting House, called the Old Neck or Perquimans⁷ Meeting House, is a very large one, about fifty feet square and Several Gallerys, where their Yearly Meeting is kept. I suppose may be Six or Seven hundred in Number who Profess to go no where else but to Meetings, in the Compass of the forementioned number of Miles. A plain, honest people they Seem to be. We had very good satisfaction amongst them. They had, I think, about Nine or Ten publick firrinds, and I have heard some more since have appeared.

We turned back to Nancemund, and had a very Large Meeting at a Place called Chucketuck; so to Blackwater, and Notaway, where Robert Dix Lives, and then to Robert & Wyke Honnicuts at Burley and Warwick. But very few firrinds that Way. We then turn'd back to Surry Meeting again, and had a very Large parting Meeting with the firrinds in those Parts. Then to Hog Island, and crossed, I think, York River about four miles over to Williamsburgh, had no Meeting there, But had one at the Widow of James Bates, whose husband was a Publick firrind, whom I had Seen in Ireland about twenty years ago.

Then returned back to Wineoak, Curles, Black Creek, and the Swamp, and had Meetings with them, & we were glad to See one another again; I have reason to think they were of good Service. Then went into Goochland (which is

⁷ Perquimans.

a County Named & also settled but of Late), had a Meeting in their Court or County house. There is also a Small Settlement of Friends belong to a Meeting called Genitee. Then returned again to Cedar Creek and Caroline Meeting, So to the North East part of Virginia, which have not been settled above Ten or Twelve years at most. It lies about 120 miles from said Caroline Meeting. One night, as we went, we layd out in the Woods, there are no Friends on the Road, Two very honest friends bore us Company. We got in two Days and an half amongst friends in the Back Settlements. The Place is called Opecken or Shaunodore^s River, where many families have Removed from Pennsylvania, and they have two pretty good Meeting Houses. Abundance of people often come in besides friends, and it Looks as tho' things went on pretty well amongst them. They have five or Six publick friends. I think it has not been Settled above Ten or Twelve Years at most. I believe they must enlarge their Meeting Houses; they are about Sixteen Miles apart, One is called Hopewell Meeting, the other Providence or Beestons Meeting. We had two meetings out of Doors with them, and had, I hope, good Service. Then set forwards towards Pennsylvania; in the way is another Settlement of Friends not far from the Falls of Potomack, where is a pretty many new Comers, and They have got a Meeting House, It goes by the Name of Amos Jenny's⁹ Meeting, said Friend living there and of Great Service. Then Crossed a Small Branch of Potomack, where is another newish Settlement of Friends, called Monokosee.¹⁰ They have a largish Meeting, two or three Publick friends living among them, I hope are in a thriving Condition in the Truth.

My Companion and I parted now; He in Company of a Friend went into Maryland, and my Self with another Friend went still visiting the Back Settlers on Susquehanah River, where I found, in about thirty miles Riding, more than an Hundred who go to Meetings, and this was the most general visit they had had since they settled there. It may be observed that but very few of these Back Settlers (who in a general way removed from Pennsylvania), from Opecken all along to Susquehanah, were not of much note amongst Friends, But since their Leaving that Province, They seem,

^s Shenandoah.

⁹ Janney.

¹⁰ Monocacy.

as I apprehend, more near to a Growth in the best Sense, and I hope the Lord will Bless them every Way.

Then Crossing the Ferry over Susquehanah, I got into Lancaster County in the Province of Pennsylvania. Several friends from Ireland inhabit there, and there are three or four Meetings in this County, tho' Friends are but thin here to what they are in other parts of the Province. Many Dutch Live in their Neighbourhood, a sober People, many of them were at Meetings when I was there, and had good Service amongst them. Then I Rode pretty direct to Philadelphia, Got there the beginning of the Eleventh Month, was but about three months in going the above mentioned Round, in which time I travelled fourteen hundred miles, and had many meetings.

After staying about two or three Days at Philadelphia, went over Delaware and Visited the Jerseys, *vizt.*, Haddonfield, where worthy John Estaugh lived. Then to Cape May, the Two Egg harbours, which are called Great Egg harbour, and Little Egg harbour, These last places by the Capes of Delaware on the Jersey side; and a fine Sprinkling of Friends there is in those Parts. Then more into the Jerseys, to the two Springfields, Mansfield, Crosswicks, Mount holly, Adam's Meeting and Evans's Meeting; so back to Haddonfield and to Philadelphia again, being about a Month absent. Very large meetings in all those Places, abundance of Friends being Settled there; and I think there are no other Publick places of Worship, but friends Meeting Houses; so that almost all the Country Round Flock to them, and I make no doubt but was of Particular Service to many. After staying two or three days in the City, then visited Chester County, *vizt.*, Miriam,¹¹ Concord, Birmingham, Bradford, Kennet, Center, Okeson,¹² New Garden, London Grove; at these two Last mentioned Places They have built two very large Meeting Houses, not quite finished when I came away. So to the two Nottinghams, And then went to Bush River, Gunpowder, Potapscoe, and Deer Creek, had good meetings amongst them, and a fine visitation is over them, and in that part of Maryland things look very promising. Went into Lancaster County again, and then came into Chester County to Goshen, and so to Philadelphia Half Year's Meeting in the Spring, where was

¹¹ Merion.

¹² Hockisson, in Delaware.

a very Large appearance of Friends of that Province & from the Jerseys, The Lord's Living power & presence owning us in a very good Degree.

Then staying about a Week, went into the three Lower Counties, *vizt.*, Newcastle, Kent, and Surry.¹³ There are not many Meetings, and Lay great Distance from each other; in a general way friends are very weak and feeble in these Parts, tho' there [are] a few solid and weighty, good Folks, whom I hope the Lord will preserve to the end of their Days in a Steady Dependence upon him. Then went to a Yearly Meeting at a Place called Newtown, or Chester Town, in Maryland, which was exceedingly large, most of the Top People for many miles round were there. One day we were forced to be out of Doors; I hope it was of Good Service, many liking to hear the doctrine of Truth, and some have of late there away joined therewith and seem very hopeful. Then came back into the Lower Countys, and Crossed a Ferry over Delaware near George's Creek (at this place is a Small Meeting of Friends, I had two there, and a good Visitation is extended to the inhabitants thereabouts), about four miles over, & Landed in the Jerseys at Salem. 'Twas then their Yearly Meeting, which I think is always the last First Day in the Second Month, a great Body of Friends Live thereaways, and was exceedingly Large and full, and good meetings. I believe their Meeting House will hold fifteen Hundred People or More.

Then went to Pilesgrove and Woodberry Creek, & returned again to Philadelphia, to their Quarterly Meeting in the Third Month; where staying a few days, I went again into Chester County, to the Meetings of Haverford, Springfield, Providence, Newtown, Middletown, Chichester, Concord, Newark, Wilmington, Newcastle, and returned again to Philadelphia. And then Visited North Wales, the Great Swamp, Plumsted, Buckingham, Wrights-town, Abington, Horsham, Bibery,¹⁴ Shammony,¹⁵ Bristoll, the Falls Meeting, and so to Burlington, and Return'd again to Philadelphia, to the Burial of John Oxley, who had been arrived there but about twelve Days from Barbados, and then departed this Life. I went from & to Burlington in One Day in Exceeding hot weather, being pinched for Time to get to

¹³ Now State of Delaware.

¹⁴ Byberry.

¹⁵ Neshaminy;

Flushing Yearly Meeting on Long Island, which thro' hard traveling did accomplish. It begins, I think, always the last First Day in Third Month. Friends have an Exceeding Large Meeting House there, I think about fifty five feet Square, will hold abundance of People. It was very Large then, the top sort of People for many miles round the Country being there, and for a considerable time Seemed very restless and uneasy, coming in and going out by great Numbers at a time, which brought great Trouble and Exercise on the Solid part of friends; however thro' the Lord's great Goodness his Divine power broke in upon the meetings, and over shadowed them in a wonderful manner, and all ended to his honour, and, I believe, great Edification and Comfort of those present. I Lodged at old Samuel Bowne's, had a Companion with me now all the way through New England.

After the meeting was over at Flushing, went over the Ferry, upon the Main,¹⁶ and proceeded directly for Newport on Rhode Island, Their Yearly Meeting for all New England beginning the 10th of 4th Month at said Place. We traveled about Two hundred Miles thro' Connecticut Government. There are not any Friends, Lodged at Inns all the way. People are much more Civil and Kind to friends than formerly. We had no meetings amongst them, Tho' I think there are two Meetings settled in the Back parts of it, the Places names are Oblong and New Melford.¹⁷ I understand of late years there has been a pretty large Convince-ment that Way, and some friends have removed from New England to them, and I heard a pretty good account of them. Neither John Haslam nor myself was at them, being far Remote, and would have hindred reaching Philadelphia in the Seventh Month in time for their Yearly Meeting.

We got to Newport in time for their Meetg, said J. H. was there also. It was judged there could not be less than Five Thousand Persons at it; A most Solemn, Weighty, Awful Time it was, I never was at so large a Meeting before, nor never Expect to be at the like again. Friends said, had not remembered the like. It was of very great Service; People for One Hundred & fifty Miles to the Eastward came to it. The House is Eighty four feet Long, and near fifty wide, and two Teers of Galleries, one above another,

¹⁶ *i.e.* mainland.

¹⁷ New Milford.

which I Suppose will hold Sixteen or Eighteen hundred Persons. Samuel & Moses Aldridge were both there, and Old Nathl Starbuck from Nantucket. From thence my Companion & I went to Greenwich, Warwick, Providence, Smithfield, Wansoket,¹⁸ and Mendham.¹⁹ (Here Moses Aldridge lives, I lodged at his house one night.) Then went back into a very desolate sort of a Country, where a few friends are settled, to a Place called Leicester. (Many of those People called New Lights, Methodists, or Schemers, for they go by all these Appellations, and those which Whitfield, &c., have had great Prevalence upon, are Settled very much up & down in these Parts, and were very often at our Meetings.) Then we turned to the Eastward, and so to Boston, where is a very poor handful of Friends. I don't think in all there are above thirty in Number, and they have been almost torn in pieces by Ill will and heart burnings, &c., which I understand have mightily abounded amongst 'em, & they seem almost a shattered People; yet I am told things are better amongst them than for some time past. It was a distressing time to me whilst I was there, and I thought I felt the old, dark, rigid, Persecuting Spirit yet alive. We were glad to turn our Backs on said Place.

We went thence to Lyn; Zacheus Collins and his Wife both Living, and, I think, the most substantial Friends in all that corner. Then to Newberry,²⁰ Amberry,²¹ Hampton, Dover, and Ketachee, which place is commonly the most East that friends have Visited; But we went about Seventy miles further by the Seaside, to a Place called Gascoe Bay;²² where are a few friends settled; and they have got a Meeting both First Days and Week-days. I believe there are not fewer than Thirty who come pretty constantly to Meetings, and, I think, have three or four who appear in publick Testimony amongst them; They are but Low in the World, Seem pretty honest and well-minded; I hope the Lord will Bless them and add to their Number. I am much Concerned for friends in all these Parts, because of the French War; they dreaded it Exceedingly, the Indians used to

¹⁸ Woonsocket.

¹⁹ Mendon.

²⁰ Newburyport.

²¹ Amesbury.

²² Casco Bay.

come down and harass them very much, and I fear will do it again, many of whom in that Part of the World being in League with the French.

We returned back to Ketechee and Dover, where we had two exceeding Large meetings, a fine Body of Friends living thereabouts. They were of particular Service, and I doubt not but several were those days Convinced of the Blessed Truth. Another great meeting near Piscatoway at a Place called Bloody point, which is a ferry we Cross to go to Dover from Hampton, and a friendly Person desired it at his house. But the Concours was so large that no House thereabout could contain them, had it in an Orchard; 'twas a memorable Time and I believe of Good Service. Our ancient friend, Lydia Norton, still alive, tho' has had some very sharp Pareletyck ffitts, which have taken away almost the use of one side, and almost deprived her of her understanding, but I think at times she is alive in the best sense.

We Returned Back to Hampton Quarterly Meeting, But had a meeting by the Way at one Joseph Hoegs,²³ who lives at a Place called Stratten; he is a publick friend. Many of those Schemers were at it, and after it Ended, came into said friend's house and filled his room, and there we had a Sort of a Dispute, They insisting that the Love of God to Mankind, &c., was not universal, and that Christ did not dye for every Man, &c.; And that when once a State of Conversion is attained to, There can be no falling away from it. Such sort of Stuff as this They Harangued upon; I was kept in a Still, quiet frame of Mind, and had it turned to the Lord, Who was pleased to enable me to withstand them and their Doctrine. They soon differ'd among themselves, and went away in a sort of a Quarrel with each other. They seem'd to me a very empty, Confused People, and have much Opinion of themselves. I hope Truth got Place in the hearts of the People, and I believe our being there was of Service.

So to Hampton Quarterly Meeting, where was a very great appearance of Friends and others from these Eastern parts of New England. They have some turbulent spirits amongst them, But there are a wise, Steady People, who dwell near the Truth, and I hope will get above that Spirit which would bring in Confusion, &c.

²³ Hoeg.

Then went to Amberry and Newberry, was not at Haveril, where there is a Meeting kept sometimes. I saw the friend, the Widow Peasley, Daughter of the Ancient Couple, *vizt.*, Stephen Sawyer & his wife, of Newberry, who were both very weak and infirm when I was there. I lodged one night at their house, had a meeting in said town, there are several families of friends thereabout; They were building a Small Meeting House near to friend Sawyer's house, but then wanted a good deal of being finished. We had one in a Person's house who is not called a Quaker, and very large it was, abundance of the above mentioned Schemers, &c., were there, and after I was sat down, & had spoken what was upon my Mind, one of their ministers got upon a Bench, and said, He wanted to ask me two or three Questions. He was told the meeting was not over, and the Person who owned the House informed him, he would not suffer him to make a Disturbance under his Roof. So after meeting, He and, I believe, upwards of forty more with him, came to a Friend's house where we were, and there he began, and his Company, much in the same manner as at the above mentioned Place. They were soon pinched for want of real matter and sound Argument, and did not stay above half-an-hour before they went away from Us. We then went to Ipswich; only two who go under our Name live there, & one is about Removing. We got a large meeting in their Court house. We were informed their minister, the night before, appointed a Lecture on purpose to Persuade the People not to go to meeting, but he missed his Aim. We had a very large, solid, and good Meeting, and, I believe, of no Small Service.

Thence to Salem and Lyn, which are two pretty considerable Meetings, I suppose, much as have been for some years past. We also got a meeting at Marble head, where lives but one frd. We had it in the Court house, which was exceedingly Crowded; the top People of the Town were there, and seemed much Affected, and I believe was to general satisfaction. Then Returned to Lyn and Boston again, where we got a much better meeting than before; many of their great People were at it, and behaved pretty well; when we were there before, they were very Rude and disturbing. Benja Bagnall & his Wife both living. We lodged at Elijah Collins, Brother to Zacheus, of Lyn aforesaid. Then went to Pembroke and Scituate, where is a small Meeting of friends. So to Plymouth; no friends

live here, But we got a very large meeting among the Town's People, much to our Satisfaction. So to Sandwich, Yarmouth or Basspond, and Falmouth or Succonesset: here our Friend, Eliphal Harper, did Live, but she Removed about two Years since to her son's in Pensylvania, where I saw her. Her husband died in about twelve months after she arrived from England. Friends are very thinly planted in these parts. Meetings very small of themselves, and there are too much of differences amongst them, &c. which always, wherever they happen, hinder the Growth of Truth.

Then went to Sippikan or Rochester, so to Cushnet²⁴ and Ponyganset,²⁵ where lives a very ancient Couple, *vizt.*, John Tucker and wife, he about 88, She about 82 years. He was so hearty & of such an healthful Constitution, that he went up & down to Several Meetings with us. Then we took Shipping for the Island of Nantucket, being about twenty Leagues from the above Place. We were four days and nights upon the Water, in no Storm, but calm weather and contrary winds; it is often gone in twelve or fourteen hours. Staid three days on said Island, where is a very large body of Friends; I think their Meeting House will not hold less than fifteen hundred Persons, and it was very full when we were there. We had very good Satisfaction in our Visit amongst them. Old N Starbuck & Wife, and Jethro & his wife, I think, were both of them living; I was at their houses. A brave, weighty, Solid People is among them, and they seem to Live pretty much in Love and Unity together. The far greatest Part of the Inhabitants of the Island profess to come to Meetings; I think there are about three hundred families in all upon it, and about two hundred and fifty of them are frequenters of our Meetings; They have Seven or Eight Publick friends. Had the Largest fishing season last Year that was ever known of Catching Sperma Ceti Whales; I was told the Island had then cleared for that Season about £20,000 Sterling.

We returned back to Ponyganset²⁵ again (having a much shorter passage than when we went), whereabouts are abundance of friends Settled. formerly the Meeting there went by the Name of Dartmouth, But there are three

²⁴ Acushnet.

²⁵ Apponogansett.

Meetings now in that same Township, *vizt.*, Cushnet, Pony-ganset, and Cokeset, all very large Meetings, and many good Friends Live thereabouts. We then went to Sekonnett, Tiverton, and Swansey; So to Portsmouth, & Newport, Connanicut Island and to South Kingston, having very large & good meetings, all Places much thronged; Friends glad of our Visit; I hope it was of Particular Service to many, the Lord by his living, Divine Presence owning our Assemblies; and Suitably prepared for the Work & Service he was pleased to require. I never knew greater times of Poverty and Emptiness, &c., Yet I believe all had a very good tendency, and I doubt not but many received Comfort & Satisfaction.

Then we returned through Connecticut Government to Long Island. In our way had three Meetings amongst friends at Ryewoods . . .²⁶ and West Chester; there are not very many friends in those Places, but Keep up the three last mentioned, and I suppose are much the same in bigness as formerly. Then crossed the Ferry to Flushing, Cowneck, Methenecock, Oyster Bay, & Westbury, to their Quarterly Meeting there, at which were very large numbers of friends and others. So to Jericho, Bethpage, Hempsted, Jamaica,²⁷ where no friends live. (Here Samuel Bownas was Prisoner.) I had a very large & good Meeting in their Court-house.

So to Flushing again, & Newtown, and to New York, where are very few friends, I think fewer then at Boston. It was an exceeding Sickly time then, abundance Died of the Yellow fever, That I did not think it proper to Stay but One meeting, which was very Small. So then went to the Jerseys, as Woodbridge, Plancfield, Shrewsbury, Stonybrook, Crosswicks, Mansfield, Burlington, and Haddonfield again; and saw friends in a general way two or three times over. In some places is a pretty, living Spring of the Ministry, and many promising well; in Others things look very dull and discouraging. They have been much Visited; Fiye English friends of us were on the Continent Together, *vizt.*, Samuel Hopwood, John Haslam, Christopher Wilson, Eleazer Sheldon, and myself; the three first had their health but poorly; C. W. had a violent Fever soon after

²⁶ Space left in the manuscript for the insertion, probably, of the name of some other place.

²⁷ Jamaica, in S. Bownas's *Life*.

he landed ; We all met together at the Yearly Meeting in Seventh Month at Philadelphia. After that was ended, I went into Some of the Back Settlements beyond the Jerseys and Pennsylvania, to a place called Meudon Creek,²⁸ and the Forrest, where are many Friends Settled who came from Ireland, and a good sort of People they are ; there are Six or Seven Meeting Houses that have been Built that way of late Years.

After about a Months Visit in those Parts, Return'd to Philadelphia again, and then went into the Lower Counties, and took Several Meetings I had missed on the Eastern Shore in Maryland. There are scarce any friends in those Parts beyond Choptank, &c. Then Came into Chester County again, and had Several more meetings, and so to Philadelphia in the Tenth Month, where I remained till I took Shipping for Barbados, and was detained a very considerable time by the River being froze up. In said City are many worthy, good friends, things look very promising amongst them, and especially amongst the Youth ; Meetings exceedingly thronged, and I have heard since, they keep them up bravely. In about One Year and a half's time they have had Six or Seven who have appeared in Testimony, & hope will be of great Service. It is a favourite Place with me, all friends exceeding kind & Loving beyond my Merit. I Lodged all along at Israel Pemberton's, Senior, as did likewise the Rest of the English Friends.

On the 27th of 11th Month, 1743, Took Shipping for Barbados, Laid in the River a Considerable Time for a fair Wind, got there in about Twenty five Days, but a Boisterous Passage. I was very cordially received by the Friends of that Island. They have but very few now Left, and not one minister ; I believe the whole, taking in Children, will not amount to One hundred in Number. Two or three of their Meeting Houses are near laid aside. The chief of them live in Bridgetown and Spikes Town.²⁹ Doctor Joseph Gamble and Wife were both Living, she exceeding weakly. The Widow of John Oxley, and four Children She has who are grown up, they dont pretend to go anywhere but to Meetings.

²⁸ Maiden Creek Meeting in Oley or Exeter Monthly Meeting, Berks County, Pennsylvania.

²⁹ Spightstown.

The West Indies, I suppose, no better for Religion than formerly, I fear there is a great Declension. My Intention was for Antigua and Tortola. I was detained by Contrary Winds some weeks in Barbados, Did at last set sail for Antigua, but could not get forward, was about thirty six hours beating against Wind & Strong Currents, and could get no further than about nine miles, So got ashore at Spikes's, and then I found the weight of it taken from me, and I was thoroughly easie to give up said Voyage. So took my things Out of the Vessel, and Embraced the first Vessel for Europe; and I have been very Easie ever since there about, for had I pursued it afterwards, when the Concern was removed from me, It appeared to melike tempting Providence. The Privateers Lurk very much in and about those Islands. I hear a good account of the Friends at Tortola.

There was great comings into Meetings when I was at Barbados, Others besides friends were exceeding kind & Civil. But, alas! I fear in a few years there will not be many Left of Our Name; Yet the Lord can do great and Marvelous things.

There is but one now who goes under our Name in Antigua, and the Meeting House, as I am Informed, quite dropt for want of Repairing.

I am thankful have performed this great Debt, which has lain upon me for many years. Thro' Mercy, I was in a general way favoured with a good State of health. I was upon the Continent about Sixteen Months & two weeks, and Rode, I think, upwards of five thousand Miles.

"Quakers or Common Beggars."

Worthington G. Smith's *Dunstable*, recently published, contains the following in a table of local occurrences, "1664. William Strange leaves by will £10 for the poor of the parish, but none to be given to 'quakers or common beggars.'"

County Tipperary Friends' Records.

THEIR FIRST FRIENDS' SCHOOL.

At our monthly mens meeting at Knock graffon, 12th 8th mo. 1701.

Samuel Cooke is by this meeting ordered to treat or write too William Dower, an English young man,¹ being a scullmaster, & hier him for one year too teach friends children belonging unto this and our Six weeks meeting. Clonmel is the place opinted too settle said scull in the meeting housse for the present, untill Remufd by concent & order of this meeting.

7 of 10 mo. 1701.

Samuel Cooke advises this meeting that according to opintment & order he hath agreed with William Dower too keep scull in this County within the limits of this meeting & to instruct friends children as a scull master, for which hee is to have twenty pounds for one year sallerey, he finding himself diatt, lodging, &c.

14 of 5 mo. 1702.

There being tenn pounds due to William Dower, the Scull Master, for half a yers sallerey due last third month, the several friends hereafter named have concluded to pay the sums annexed to their neams. . . .

A list for the scollers sculling Latin @ 9s per Quarter, sifering, writing, & English 6s per Quarter.

Then follows list of eleven boys, their quarter's school bills amounting, at the rates above named, to .. 8 0 0
Five Friends subscribe the balance .. 2 0 0
And the English "scull master" gets his _____
half year's "hier" £10 0 0

Another minute reads:

Ordered by this meeting that all such friends that have sons abroad at school do bring them home & send them to our school at Clonmel.

I commend this method of filling up a school to school committees who desire to have more pupils who are "members."

J. ERNEST GRUBB.

¹ Probably from the North of England. There was a Friends' family named Dover living in Cumberland about this time.

The Quaker Family of Owen.

Concluded from p. 82.

Frances (Ridge) Owen was evidently a woman of some intellectual endowment. She was an editor of a little book, which has been very popular in our Society in the past, and is still valued by those whose privilege it is to possess a copy of one of the six editions. We refer to *Fruits of Retirement: or, Miscellaneous Poems, Moral and Divine, Being Some Contemplations, Letters, &c., Written on Variety of Subjects and Occasions, By Mary Mollineux, Late of Liverpool, Deceased. To which is Prefixed, Some Account of the Author.* London, T[ace]. Sowle, 1702. So runs the title of the first, 8vo. edition, which was reprinted the same year, and again in 1720, 1739, 1761, and 1772, and two of the poems, with a biographical notice, find a place in E. N. Armitage's *Quaker Poets of Great Britain and Ireland*, 1896 (pp. 206-209). The original edition of 1702 commences with *A Testimony Concerning My dear Friend and Cousin Mary Mollineux, Deceased.* Signed, "Rigate, the 20th of the Third Month, 1701. Frances Owen" (10 pp.). Testimonies by Tryall Ryder and Henry Mollineux (the husband of the deceased), both in prose and verse, follow, together with other matter, including some Latin stanzas by M. M., "Englished by H.M." The *Fruits of Retirement* proper occupies 174 pp. These include the following, addressed to Frances (Ridge) Owen before her marriage, viz., six prose epistles, and twelve poetical epistles, 1678 to 1690. There are also three letters addressed to Frances Owen after her marriage. In all, the collection includes six prose epistles and eighty-seven poems by the author (dating from 1663, when only twelve years of age), and one, *Upon Silence*, by another hand. On the whole, the poetry is above the average style of that day, and certainly an improvement on Thomas Ellwood, which perhaps is not saying much, however!

Mary Mollineux, formerly Southworth, born circa 1651, of the very ancient family of that name, joined Friends in early days. She mar., 1685, Henry Mollineux, of Liver-

pool, of another ancient family, and died 3 Jan., 1695/6, aged 44.

Frances Owen commences her *Testimony*, "In a Living Remembrance of the Benefit which I received by her Labour of Love"; and goes on to say that "The worthy Author of these Writings was one whose near Relation to me began our Acquaintance almost with our Lives; she was the only Child of her Mother, as I of my Father (and they own Brother and Sister)." Frances Owen states that she was convinced of Friends' principles through her cousin's instrumentality. Her cousin, in her childhood,

was much afflicted with weak Eyes, which made her unfit for the usual Employment of girls, and being of a large Natural Capacity, her father brought her up to more Learning than is commonly bestowed on our Sex, that she could fluently discourse in Latin, made considerable progress in Greek, wrote several Hands well, was a good Arithmetician, a student of several useful Arts, understood Physick and Chyrurgery and the Nature of Plants, Herbs, and Minerals, made some inspection into divers profitable Sciences, and delighted in the Study of Nature, etc.

Her husband says that she even discoursed in Latin on her deathbed! It is evident that she was a most gifted woman, especially in her day when women's education was so neglected; and, above all things, she was a sincere-hearted, humble-minded Christian, and earnest for the spread of the Truth. Her husband, Henry Mollineux, was in every sense worthy of her; he, like her, suffered persecution. He was the author of several controversial works, etc., printed 1695 to 1718, and could say, what one fears few husbands can, that he had in every respect, through the Lord's assistance, discharged his duty of endeared love to his wife.

Frances (Ridge) Owen died at Reigate, 6th April, 1724, aged 62, and was bur. in F.B.G. there, where her remains rest beside those of her husband. Her Monthly Meeting records that

Frances Owen, the wife of Nathaniel Owen, of Reigate, was seized the 21st day of 1st month, 1723/4 with a return of the jaundice, and followed with a violent fever. She departed this life in a lamb-like frame, the 6th of the 2nd month, 1724, and in the 62nd year of her age. During the time of her illness, through the great goodness and mercy of the Lord, she was preserved in great and admirable patience, fully resigned to His will, declaring she had farther assurance of His love and favour than ever she had known, and exhorted those that were about her to love and fear the Lord; rejoicing that from her youthful days her conver-

sation had been godly and holy, and that was the way to everlasting life and peace; with other comfortable sayings so long as her strength remained.

We must now revert to Jeremiah Owen, third son of the above Nathaniel and Frances Owen. He was born at Coulsdon, 26th Nov., 1695, and was a salter and oilman, of 17, Pudding Lane, Fish Street, London, and by company a Citizen and Tallow Chandler. He had a country residence also at Croydon. He mar. at Devonshire House, 31 July, 1719, Susanna Ayre, dau. to John Ayre, late of London, Citizen and Tallow Chandler, and Hester his wife, the latter being a daughter of William Ingram, son-in-law to Margaret (Askew) Fell-Fox, of Swarthmore Hall, by his first wife. Amongst those present at the marriage were Thomas Story, Ambrose Rigge, Lethieullier Tooke, Theophila, wife of John Bellers, the social reformer, and daughter of Giles Fettiplace, Esquire, of Cold St. Alwyns, co. Gloucester; etc., etc.¹⁹

In possession of Miss Strettell, of Clifton, in 1889, was a family Bible, the gift, in 1721, of "F[rances] O[wen] to her son J[eremiah] O[wen]."

Jeremiah Owen died at Hepworth (*alias* Hopwell) Hall, near Halstead, Essex, the residence of his dau., Susanna Sparrow, 26 Aug., 1768, aged 73; bur. in F.B.G., Bunhill Fields. Susanna (Ayre) Owen, born circa 1700, died 24 June, 1766, aged 66, and was bur. there also.

Jeremiah and Susanna (Ayre) Owen had issue one son and 8 daus. Of these Nathaniel Owen (quartus) was born at Pudding Lane, 1723, was in partnership with his father there as an oilman in 1766, etc., and was deceased in 1786. He mar. Mary (Mason?) and left Friends. His son, Nathaniel Owen (quintus), is named in the will of his Kinsman, John Strettell, in 1786 as living ["helpless,"], as also was his brother, John Mason Owen. Their sister, Mary Owen, mar. 1787, John Kendall, of Colchester, a cousin to the eminent minister of the same name; Jeremiah Owen appears to be another son of Nathaniel Owen (quartus), and was living also in 1786.

Of the daughters of Jeremiah and Susanna Owen, Frances, born in 1724, mar. 1745, George Vaux, of St. Margarets, Fish Street, London, Surgeon, son of George

¹⁹ The Ingrams were eventually the heirs of this estate, now the property and residence of Sir Michael Hicks-Beach, Bart.

Vaux, of Reigate, Physician. He died in 1803, she in 1793. They were the ancestors of our Friend, George Vaux, of Philadelphia, and of Roberts Vaux, the judge, author, and prison philanthropist, of Philadelphia, and Richard Vaux, Mayor of that city, and many others of this family; also of the English branch of this Vaux family, some of whom are eminent as High Churchmen, scholars, and antiquaries, of whom is the present Rev. J. E. Vaux, M.A., etc.

In possession of Walter Robson, of Saffron Walden, is a silhouette of Susannah Vaux, executed by her kinswoman, Susanna (Crafton) Day, in 1770; she was a daughter of George Vaux, of London, Surgeon, by his wife, Frances Owen, was born in 1750, and died at Croydon in 1843, at the advanced age of 93.

Her brother, Jeremiah Vaux, of Birmingham, M.D., mar. Susanna Bowyer, whose daughter, Frances Bowyer Vaux, an author, mar. 1816, William Miller, of Ipswich. They became parents of the famous William Allen Miller, M.D., LL.D., F.R.S., Professor of Chemistry at King's College, born 1817, died at Birmingham, 1870.

Sarah Owen, sister to Frances (Owen) Vaux, born 1726, mar. 1760, Joseph Taylor, of London, Citizen and Tallow Chandler; they were both living 1786.

Other daughters were Rebecca, born 1727, died 1750; Susanna Owen, above named, born 1729, mar. 1760, John Sparrow, of Halstead, both of whom were living in 1786. This is the Quaker branch of the well-known ancient county family of Sparrow, of Gosfield Place, Essex, and of the banking firm of Sparrow and Tufnell.

Three other daughters of Jeremiah Owen, of whom the eldest and youngest of the family, born 1720 and 1733, were Hesters, appear to have all died young.

We now revert to Philotesia Owen, younger sister to Jeremiah Owen, born at Coulsdon, 17 July, 1697, and mar. at F.M.H., Reigate, 18 July, 1716, Robert Strettell, of London, Brewer, then of Dublin, Merchant, son of Amos Strettell, of Dublin, Merchant, and Experience, his wife. Of this well-known Quaker family, mentioned in the delightful *Leadbeater Papers*, was Anne Strettell, another child of the above Amos Strettell, who mar. John Barclay, of Dublin, Merchant, son of the Apologist. Mollison Barclay, dau. to Robert Barclay, of Urie, son and heir of the Apologist, is said to have mar., as her second husband, another member of the Strettell family.

Philotesia's marriage with Robert Strettell was brought about through the connection of the Owens with Cheshire and Mobberley, where a Quaker branch of the Strettell family resided, at Saltersby House.

Robert Strettell was a wealthy man, but lost his property in the explosion of the South Sea Bubble. He and his wife embarked afterwards for Philadelphia, settling there circa 1736/7. Robert Strettell again became prosperous, and was Mayor of Philadelphia in 1752, and, curiously, opposed the Peace policy of the Government and severed his connection with Friends. Both he and his wife died in Philadelphia, Robert Strettell in 1761, the latter many years later.

George Vaux, of Philadelphia, speaks of a silver mug in possession of a descendant of the Strettells in America, marked "N.O. to P.S." (*i.e.*, Nathaniel Owen to Philotesia Strettell, but as he died in 1724 it must have been his gift in her girlhood). Another interesting relic is a silver saucepan, in possession of Rev. Alfred Baker Strettell, M.A., late Vicar of King's Langley, Herts, which he purchased through George Vaux's good offices. It weighs no less than 34½ ounces, was manufactured circa 1695, was the property of the aforesaid Amos Strettell, and the gift probably of the latter to Robert and Philotesia on their marriage.

The eldest son of the latter was John Strettell, of London, an opulent Merchant, born 1721, died 1786, having mar. late in life, 1776, as her first husband, Mary Hayling, by whom he had one surviving son, Amos Strettell, who inherited and dispersed a very large fortune; he was born 1782, and died at Leamington 1855, aged 74. He was a famous book collector, his library being sold in eight days in 1820 in 1,699 lots. His Caxton's *Cicero On Old Age*, 1481, made the absurdly small price of £42. He was the father of the Rev. A. B. Strettell just named. John Strettell, aforesaid, father to Amos, was a philanthropist, and by his will he bequeathed a very large number of legacies to the Owen connection. It is a fine specimen of a genealogical testament.

Whether any descendants of this Owen family, bearing the name, still exist is uncertain, but it is not unlikely.

It will be seen from the above account of the Owen race that amongst other well-known Quaker families who inter-married or were connected with it, are the prominent

ones of Fell, Abraham, Barclay, and Gurney, which goes to show how intimately related are many of the older Friends' families.

In conclusion, we must express our obligations to our kinsmen, George Vaux, and the Rev. A. B. Strettell, for information given from time to time, and to our late Friend, Thomas William Marsh, of Dorking and Chelsea, who took especial interest in the Owen race.

JOSEPH J. GREEN.

Inscriptions in Friends' Burial Ground, Gowercroft, (Stannington) near Sheffield.

Here lies the body of George Shaw, late of Brookside, who departed this life on the 5th day of the 5th month, 1708, in the 75th year of his age. He suffered much for bearing his testimony against the payment of tythes.

Here lyeth y^e body of William Shaw, of Hill, who departed this life in y^e second moneth, 1712, aged 85.

Here lyeth y^e body of Francis, wife of George Shaw, late of Brookside, who departed this life, the 19th day of April, in y^e second month, 1722, in y^e 89th year of hir age.

Here lyeth the body of Fines Mathews, late of Hill, who departed this life, the 11th of the first month, 1724, aged 87 years.

Here lyeth the body of Fines, wido, late of Willm Shaw, of Hill, who departed this life, the 4th of the 5th month, 1731, aged 56 years.

The Burial Ground is situated at the top of the hill on the north side of the Rivelin valley, and commands a very extensive view to the South. From a point a few yards from the Ground can be seen, in the valley to the north, the farms of Hill and Brookside, where the Shaws lived. The graveyard is planted with trees, and forms a conspicuous object for miles.

In 1678, George Fox visited William Shaw, at Hill, and held a meeting, which was attended by Friends from Yorkshire and Derbyshire.

From information supplied by Thomas Henry Watson, M.D., of Pevenssey, 1902.

Notes on the Early Records of Friends in the South of Scotland from 1656 to about 1790.

Concluded from p. 73.

Sixth (Book V). This contains the minutes of Monthly Meetings held at Hamilton from 1695 to 1722, after which date the record of the Monthly Meeting minutes is continued as before until 1732, though the place of meeting is no longer Hamilton but Glasgow, and, occasionally, Garshore and Wester Mucroft. A few marriages are recorded amongst the Monthly Meeting minutes. In 1699, mention is made of the particular meetings of Askin, Glasgow, Garshore, Dowglass, Cumberhead, and Hamilton. Each meeting was then directed by Hamilton Monthly Meeting to establish a Monthly Meeting of its own, all to form one Quarterly Meeting for Friends "in the West." This arrangement, however, seems never to have been carried out. Indeed, several of the above "Meetings" probably consisted of little more than the family of the Friend at whose house a meeting for worship was kept up, and when he removed from the place or left the Society, the meeting died out. Thus, we hear nothing of Askin Meeting after the death of a Friend there in 1700, nor of Dowglass Meeting after the removal of James Miller and his family to Cumberland in 1708, nor of Cumberhead Meeting after the disownment of a Friend of that place in 1710.

Seventh (Book X). This contains the minutes of Kelso Meeting, as a Monthly Meeting, from 1748 until 1787, and, as a Preparative Meeting belonging to Edinburgh Monthly Meeting, from the latter date until about 1792, soon after which the meeting died out. It also contains notices of visits of Friends in the ministry to Kelso from 1749 to 1796, and the cash accounts of Kelso Meeting for about the same period, also the registry of marriages for Kelso Meeting from 1730, and the births and deaths from about 1667 to 1795. Such of these as are prior to 1749 are stated to have been copied by the Clerk of the Monthly Meeting, Charles Ormston, the third in succession of that name, out of the "Meeting's Old Book"; this is no longer in the

possession of Friends and in all probability is non-extant. There were Friends in Kelso as early as 1665.⁸

Eighth. "A Remembrance or Record of the Sufferings of some freinds of truth in Scotland." The writing of this was apparently commenced about 1670, but the first entry in it is under date 1656—the latest is 1693. The first twenty-two paragraphs comprise notices of the sufferings of Friends of Glasfoord Meeting from 1656 to 1668, substantially the same as the records in Book U, though not mere transcripts. Then comes a paragraph, dated, Edinburgh, 1st month, 1670:—

There was a yearly meeting at Edr, the time aforsd, wherein were many friends gathered together from al parts of the nation about our ordinary affairs of truth . . . which are commonly inspected into at such meetings, yt things amongst us everywhere may be kept sweet and savoury ; and Jnformation (as we understood afterwards) was given to the King's Councel, then sitting, by some malicious persons, yt there was a great meeting of the quakers, which they suposed to be of dangerous consequence, there being the heads of them, as they caled them, gathered together, &c., which put them upon sending some of the mages-trats with a guard, . . . who seased upon al the men they were pleased to take, which were about twenty or upwards, and upon our quarterlie and montly bookes, and upon our sealed letters, in our pockets, from on part of the nation to another about Concerns, and caied us to the prison ; & some dayes after, having searched our books about the affairs of the church, wherein they found our care about mariadges, yt things might be orderly according to truth, & about provideing for the poor widows & fatherlese, . . . & about births & burials to be registrated, & other comely, decent, & comendabl things amongst us. they caled for two of our number out of prison before the Kings Councel, with whom they had discourse, & being satisfied as to our inocent intent & practise, dismissed us al out of prison, restored our books again, & our letters from on friend to another, wt out breaking them up [*i.e.*, opening them], save only some litle printed papers which they desired to read : they were given to them, & they destributed them freely amongst themselves, . . . which was of a very good service to the Kings Councel, whereby they might see our Jnocence. . . .

Then comes an account of Bartholomew Gibson, "the King's smith and farrier," in the Canongate, Edinburgh, having "2 flagons & puter dishes which cost him twentie nyn shiling star," taken "for that which they cal the anewity for the preist," "the soume being 6s & 8d." This was in 1680.

After that there are no more records of sufferings until the time of the Revolution, 1688, when Friends in the west

⁸ See account of Charles Crmston, of Kelso, in *Piety Promoted*.

of Scotland, Linlithgowshire, and Edinburgh were again cruelly abused by the Covenanters. The account of their attack on Friends assembled at their Meeting House in the West Port, Edinburgh, on First-day, the 17th of 1st month, 1689, may serve as an example.

Friends being mett according to their usual manner, about the tenth hour of the day, as they were waiting upon the Lord, there came up some of those caled Cameronians, who kept guard at the West port, & on of them spoke to some sober peopl yt sat upon a form near the the door, saying, "Al that belongs not to this corrupt assembly, let them depart the house," but they not much heeding his words, he turned about to friends, & with a most malicious countenance, desired them to be gone out of the house & dismise their meeting. Bartholomew Gibson stood up & asked them by what authority they did so, or who gave them order to do so. On of them, claping his hand upon his sword, said there was his order, and another of them said the Covinant was their order. It was answered, that we was com'd there to worship God according to the best of our knowledge or understanding, & if they had any better way to perswade us of, we were wiling to be informed, but they answered yt it was inconsistent with their Covinant & reformation, yt we should keep a meeting, & yt if we would not willingly go out, they would cal up so many musketeers & turn us out by force. It was answered, yt we had never resisted the magistrats when they were please[d] to send for us either to prison or any other place, but to be disturbed by a rabl we were not wiling, & yt we were not afraid of them nor al the powers of hell, for the power & presence of the Lord was amongst us, & he would stand by us, . . . & if this was the fruits & effects of their suferings, it looked but like a bad reformation. So by this time there came in some more of them, & seeing friends to keep their places, they began to pul and hall those that were nearest the doore, & when they could not get them easily out, they threw them down upon the ground & dragged them out, & when they had turned al the men friends out, they fel adrawing at the women, & on of them most barbarously threw down the Lady Swintoun⁹ upon the ground, & wrested her anel, which she was not abl to go a long time after. . . . So when they had so inhumanly used us and put us al to the door, they caled for the key to locke the door . . . [and] caried it away with them; and when they were coming down stairs, the neighbour below, having her husband lying a dying, and being troubled with the noise, did reprove on of them, & said it was a shame to behave so towards a harmles innocent peopl and to prophane that day which they caled their Sabath. On of them, having a pistol upon his belt, puld it of, and vowed if she would not hold her tounge he would knocke her on the head with it, & said they were oblidged by their Covinant to root out al deluded heriticks.

⁹ This was no doubt the widow of John Swinton, of Swinton, his second wife, Frances White, widow, of Newington Butts, Surrey, to whom he was married at Westminster, 31. vi., 1671.

. . . The ladie Swintoun told them that ther Covinant with hell and agree-
ment with death should not stand, and their fruits did discover what
spirit they were of. . . . Friends kept their meeting upon the
stair til meeting time was over.

The rest of the early entries in the book, except copies of self-condemnatory papers given in to Edinburgh Monthly Meeting, 1697, 1698, by two Friends of Edinburgh, consist of notices of assaults on Friends by the rabble of Edinburgh and Glasgow, connived at by the magistrates, from i. 1691 to v. 1693. Similar assaults on Edinburgh Friends are recorded in the Monthly Meeting minutes for many years after this, but they were not entered in this "Register of Sufferings." The volume was used in 1788, and for between thirty and forty years afterwards, to record copies of the various certificates of removal of Friends to and from Edinburgh Monthly Meeting.

WILLIAM F. MILLER.

Editors' Proposals.

The Editors hope to publish four numbers of THE JOURNAL during 1905, which will contain articles on the following subjects, among others:—"Early Friends' Writings in Cipher," to illustrate which a specimen found on a letter from Francis Howgill has been photographed; "Joseph Williams's Recollections of the Irish Rebellion of 1798;" "Deborah Logan and her Literary Labours," by Amelia Mott Gummere; short accounts of the principal Friends' libraries in the world; "Joseph Rule, the Quaker in White;" "Swords, Pistols, and Ruffians at a Monthly Meeting;" "Fire Insurance and King's Briefs," etc.

Francis B. Bickley, of the British Museum, brother of the late Augustus Charles Bickley, author of the well-known life of George Fox, urges the importance of calendaring the Swarthmore and other MSS. in D. It is proposed to undertake this and publish results in THE JOURNAL, should the suggestion meet with the approval of our readers. The letters would be taken in strict chronological order, and the date, place, author, and addressee given, with a *précis* of the contents.

Samuel Bownas to James Wilson.¹

Bridport, 12th of 2nd mo., 1751.

My beloved, worthy Friend.

Thine of the 12th of 12th month, 1750, came in due course, and I was glad to see it, not having heard anything of or from thee a long time; but was glad to find both thee and thy dear Sarah yet in the land of the living. I often think of you with much comfort and satisfaction, and of former times at Bendrigg and Greyrigg, how in the innocency of children, we enjoyed one another, and took great pleasure in our religious duties, according to our attainments and experience in Divine matters; but now alas! we have outlived the greatest part of our former Friends and acquaintance, and are left pretty much alone: for when I am in London, most of my old Friends are gone; so at other places, it is the same; and the young generation of this age don't seem to come up so well as could be desired. The Church seems very barren of young ministers to what it was in our youth, nor is there but very little convincement to what was then. It seems to me (and I have been a minister 54 years) that I had more service, and better success in my ministry, the first 20 years, than I have since had for a long time. I do not find any fruit or good effect of what I do (that way); and yet what I am concerned in seems to be very acceptable and well received by others; but they don't, to my observation, have that good effect, as I could desire they should. I have closely examined where the fault is, but don't find it out.

¹ Samuel Bownas was born in Westmorland about the year 1676, of Quaker parents. In his early youth, while working as a blacksmith, he does not appear to have had many religious impressions, but later, at about the age of twenty, religion took hold upon him and he commenced to preach in the meetings he attended. For many years he travelled over Great Britain and Ireland as a preacher, and twice visited America in the same capacity. He died at his home at Bridport in 1753. An autobiographical record of his life, entitled, *An Account of the Life and Travels of Samuel Bownas*, has run through various editions and may now be obtained in the reprint, brought out by J. B. Braithwaite, Jr., in 1895. This letter to James Wilson is reproduced from a copy made by the late John Mounsey, of Sunderland, for John Chipchase, of Cotherton, and presented to Friends' Reference Library, by Charles Brady, of Barnsley. (D. Portfolio 14.94.)

On my last journey into your parts, it seemed to very little purpose; likewise in Norfolk, Suffolk, etc. It appeared to me that I had very good and edifying service in many places, but that is all I find come of it; "The man spoke well," say they, and that is all I get for my labours. Now formerly, I rarely went a journey but I found some convincement, and taking this into consideration makes my heart oft sad, but we must submit, for unless our Master bless our ministry, we cannot make it profitable to them.

I have been little on horseback this winter, although, through mercy, I have had my health beyond what I could expect. I am sometimes fearful that by age I am grown indolent, and the peace and tranquillity of mind that I enjoy proceed more from that, than a solid foundation of the work of truth upon me; and if it should so turn out, it will be a great loss and disappointment indeed, as I see nothing I have done worthy of so great favours that I now enjoy, [which] makes me inspect my own unworthiness more narrowly, and to acknowledge that at least I am but an unprofitable servant. I have sometimes, according to my thoughts, pretty agreeable service in public meetings, but then at times am jealous of myself, that I have more of form than power, and that may be the cause why so little of good manifests itself amongst them that hear. Dear Brother, we had never more need of one another's prayers and assistance than now. All my travelling abroad, I count very small; and if any good was done by my ministry my Master did it and let Him have the praise thereof, who is God, blessed for ever, Amen. I am now unfit for travelling, and go very little abroad. I now see that it is an excellent thing to do our day's work, while strength of body and mind holds good. I am afraid to venture to Bristol, which is not much more than fifty miles, and I shall hardly see London any more. It would be very agreeable to me, as a man, to be at the Yearly Meeting once more, but I dare not venture, except a considerable constraint was upon me to undertake it. I am very unfit for service of any kind, for my paralytic disorder unfits me for writing; I cannot write till afternoon, and then only for a time, but can do it pretty intelligibly, so as I can read it myself; but am four or five days writing so much as this letter contains.

I visit about eight Meetings, between ten and fifteen miles distant. I can ride about twenty miles a day, pretty well, on my old horse: am loth to part with him, but he

seems as though he would outlast me : he was twenty years old last Spring ; and I am going on seventy-five ; so the horse and his rider come near 100 ; not many such instances to be met with. My hearing is much declined ; but my sight is tolerable, with the help of glasses. I can walk as nimbly as I could for years back, and my legs as clear and free from swelling as ever I knew them. My memory is much impaired, but I sleep very sweetly and have no pain or aches in bed : these favours of Providence are great, for which I desire to be humbly thankful. Sometimes I have according to my ability comfortable opportunities in the ministry ; but I am afraid of large Assemblies, my strength inwardly being impaired.

I have about Forty pounds a year to keep me, and I keep up my collection, and entertain all the ministers that visit us. Jonah Thompson² I miss much, not one minister within thirty or forty miles from me, and but two so near, and they lie very wide from each other. I very much admire thy steady, fair writing ; some decline in one part and some in another : my legs are better than thine, and thy hands are better than mine : sometimes one part of the house decays faster than another. I have been part of five days writing this. With my dear love to thee and thy dear Sarah, thy son and daughter Coldwell, Jonathan Hedley, and such as may enquire of and for

SAMUEL BOWNAS.

P.S.—My dear love to David Hall, Lydia Lancaster, Robert Wardell, Robert and Grace Chambers, and John and Deborah Wilson.³

² Jonah Thompson, a Dorsetshire schoolmaster, was at this time engaged in a religious visit to America.

³ James and Sarah Wilson lived at Brigflatts, near Sedbergh, and their daughter and son-in-law, Thomas Coldwell and his wife, lived at Darlington. Lydia Lancaster, formerly Rawlinson, was a noted minister, of Lancaster, who travelled extensively. David Hall was the Skipton schoolmaster. Jonathan Hedley was a minister, of Darlington.

A long letter from S. Bownas to James Wilson, dated the 8th month of 1751, is in D. (Gibson Bequest MSS., i. 55), and another to the same correspondent, in 1736, is copied on to the fly-leaf of a volume of the *Memoirs of the Life of David Hall*, belonging to David Mort, of Birmingham.

Friends' Library, Philadelphia, Pennsylvania.

This Library is under the management of a joint committee of the Monthly Meetings in Philadelphia, the first appointment being made in 1817, although the Library existed many years before that date. The cost of conducting it is supplied by appropriations of the Monthly Meetings.

The enterprise owes its origin to a bequest made by Thomas Chalkley, by his will, dated 2nd mo. 19th, 1741. He died in Tortola when on religious service to that Island and was buried there. The words of his bequest are as follows:—

Having spent most of my days and strength in the work and service of the Gospel of our Lord Jesus Christ, and having been joined as a member of the Monthly Meeting of Philadelphia for above these forty years, to them, as a token of my love, I give my small Library of books.

In 1742, a transcript of the clause of his will was presented to the Monthly Meeting of Philadelphia. The number of volumes included in this bequest was one hundred and eleven. Soon after, Anthony Benezet was appointed Librarian, and the books were deposited in his house, where they remained until about 1765, when they were removed to a room provided for the purpose in a new Meeting House which had just then been erected at Fourth and Chestnut Streets.

In the same year, the attention of the Monthly Meeting seems to have been drawn to the importance of preserving a collection of the writings of our early Friends, and other suitable books, and a committee was appointed to devise means for rendering the Library more useful.

The collection was gradually increased by donations of interested Friends, among whom were David Barclay and Dr. John Fothergill, of London. Some purchases were also made, but there was no material enlargement of the collection until after the decease of John Pemberton, a leading minister in Philadelphia. This Friend died in 1795, in Pyrmont, Germany, when on religious service in that country, and

was buried in Friends' Burial Ground there, where it is said his grave stone can still be seen.

By the will of John Pemberton, a large number of valuable volumes were added to the Library, and the following extract from his will shows the broad interest which he took in the object:—

I give and bequeath unto my aforesaid friends, John Field and William Wilson, and the survivor of them, after the decease of my wife, one half of my Library of books, in trust for the use and benefit and perusal of Friends of the three Monthly Meetings in this City; and to be placed in the Library for that purpose; wishing the beloved youth were more willing to read and become acquainted with the trials, sufferings, and religious experiences of our worthy ancestors.

When the new Meeting House was built on the Burial Ground in Arch Street, in 1804, a room was specially provided for the use and accommodation of the Library. My first recollection of it is in 1843, when it was contained in that room, and the whole filled only a small number of cases, though it was then considered to comprise the most complete collection in America of the early writings of Friends.

In 1844, new quarters were provided for the Library on the second floor of a building just then erected on the same premises for Friends' Book Store and Tract Repository, where improved accommodations were afforded it, and it remained in that location until removed in 1887 to its present site, on 16th Street above Arch.

In 1817, the whole number of books had been estimated at about twenty-three hundred, but in 1843 it must have been considerably increased, and in 1853 the number was estimated at about five thousand. At the present time, the Library contains over sixteen thousand volumes, of which number about eighteen hundred are Friends' books, a large proportion of which are the writings of early Friends. There is also a copy of Cromwell's Great Bible of 1539,¹ and a splendid manuscript copy on vellum of a part of the Commentary of St. Ambrose on the Scriptures, executed as early as the tenth century. In addition to the above there is a Latin Bible printed in Venice in 1478, which is deposited in the Library as a part of a collection of rare editions of the Bible

¹ Also known as "Cranmer Version." See Darlow and Moule's *Historical Catalogue of the Printed Editions of Holy Scripture in the Library of the British and Foreign Bible Society*, vol. 1., 1903 (presented to B. by Caleb Rickman Kemp, of Lewes, the Society's chairman of committees), which quotes Francis Fry's *A Description of the Great Bibles of 1539-41*, etc., 1865.—EDS.

belonging to the Bible Association of Friends in America. The Library further possesses a small collection of manuscripts, including a number of original diaries of prominent Friends.

The collection of Friends' books which belonged to our late Friend, Charles Roberts, has recently been deposited in the Library by his wife, Lucy B. Roberts, and forms a very important addition to the collection previously on its shelves, and undoubtedly makes the whole by far the most extensive and valuable of such collections in America. It embraces upwards of two thousand volumes and tracts, nearly all of which are bound, and the remainder will be shortly. About two-thirds of the whole number are publications made before 1710, and include many of the rarest and most interesting documents of the kind which have been issued. The gathering of this large and valuable collection was a part of the life work of our late Friend, covering the period of many years. The design is that it shall be a special section of the Library, to afford the opportunity for research in relation to the Society of Friends, and facilities are to be provided for freely consulting it.

The value of the Library as a depository for the ancient writings of Friends, as heretofore mentioned, was early recognised, and has given to the Institution a semi-historical character, which has throughout its whole existence been kept steadily in view, and has had an important bearing in shaping its policy and management. About fifteen years ago, this policy developed a new feature in the establishment of the department of records, by which a place was provided for the deposit and safe keeping of such records as Meetings might feel disposed to place in the care of the Committee. The records so deposited are classified and systematically arranged, and easy access is thus afforded for officers and committees of the depositing Meetings to make any required examination of them. Special arrangements are also made for access to them, under reasonable restrictions, for persons engaged in historical research, and information bearing on pedigrees is furnished by the Librarian upon written applications. The results of these searches are all carefully copied, and form in themselves a valuable addition in facilitating further investigations. Over seven hundred volumes are now deposited in the record department.

The present Library building is located on 16th Street, above Arch, on a part of Friends' disused Burial Ground

and in the same enclosure with Friends' Select School. The structure, which is fire-proof, and mainly built of brick and iron, is forty feet square. The main Library room is thirty-seven by twenty-six feet in its interior, with a ceiling twenty feet in height. An iron gallery runs around its four sides, and the room is amply lighted on three sides, there being no buildings near enough to obstruct the light. There is also a small room, nine by nineteen feet, which is devoted to the storage of the most valuable books, and such others as are not esteemed suitable for general circulation but which may be important in the line of historical research. The vault allotted to the record department is thirty-seven feet long and ten feet broad, with a ceiling nine and one half feet high, and is fitted up with steel and iron shelving arranged for the books to be laid on their broadest sides.

GEORGE VAUX.

Friends' Historical Society of America.

A circular, signed by Isaac Sharpless, Joshua L. Baily, Jonathan Evans, George Vaux, and James Emlen, has recently been issued, as follows:—

Believing that there is much of historical interest in connection with the history of the Society of Friends in America that should be collected and preserved, some Friends have thought it would be desirable to form a Historical Society for the purpose of collecting material for the elucidation of the history of Friends in America. With this end in view there has been formed "Friends' Historical Society in America."

We desire thy co-operation and assistance in furthering the object for which said Society has been organized, and also to present to, or deposit with it, any manuscripts, books, pictures, personal effects, etc., which may aid the work by illustration or otherwise.

If thou desires to become a member, or wishes further information, please communicate with Isaac Sharpless, president, Haverford College, Pa., or Helen Hopkins Jones, secretary, Lansdowne, Pa.

Friends' Reference Library, D.

The following is a list of papers and magazines connected with Friends, which are placed, as issued, in the Reference Library. This and later lists will form a guide to Friends' current periodical literature. The Librarian would be glad of information respecting other similar publications and to add them to a future list. Annuals are not included, but a large number reach the Library year by year, comprising minutes of Yearly Meetings, reports of societies, schools, and colleges, almanacs, etc.

WEEKLY.

American Friend, Philadelphia; *Bombay Guardian*; *Friend*, London; *Friend*, Philadelphia; *Friends' Intelligencer and Journal*, Philadelphia; *Soul Winner*, Cleveland, O.

MONTHLY.

Bournville Works Magazine, Birmingham; *British Friend*, London; *C.W.M.* (Cocoa Works Magazine), York; *Friends' Messenger*, High Point, N.C.; *Friends' Missionary Advocate*, Plainfield, Ind.; *Heatherbell*, Fritchley; *Interchange*, Baltimore; *One and All*, with Supplements, London; *Our Missions*, London; *Ramallah Messenger*, Providence, R.I.; *War and Brotherhood*, London; *Western Work*, Oskaloosa, Ia.

BI-MONTHLY.

Australian Friend, Hobart, Tas.

QUARTERLY.

Friends' Christian Fellowship Union Circular, London; *Friends' Quarterly Examiner*, London; *Journal of the Friends' Historical Society*, London and Philadelphia; *London Friends' Calendar*; *Missionary Helpers' Union Letters*, Haslemere; *Peace and Goodwill*, Wisbech.

SCHOOL AND COLLEGE MAGAZINES.

Bootham, Bootham School, York; *By Kent and Sherne*, Polam Hall, Darlington; *Daltonian*, Dalton Hall, Manchester; *Guilford Collegian*, Guilford College, N.C.; *Hobart School Echoes*, Hobart, Tas.; *Leightonian*, Leighton Park, Reading; *Past and Present*, general; *Phoenix*, Swarthmore College, Pa.; *Stramorgate School Magazine*, Kendal; *Westonian*, Westtown School, Pa.

Awbrey, of Brecknockshire, in connection with Friends.

A granite memorial stone has recently been placed in the disused Friends' Burial Ground at Greinton, near Street, Somerset, under the sanction of Mid-Somerset Monthly Meeting, bearing the following inscription:—

This Burial Ground was given to the Society of Friends in 1696, by Philip Watts, owner of Grienton Manor, a member of Polden Hill Monthly Meeting.

Amongst the earliest buried here were members of the Watts and Clark families.

The last burials were those of Sarah Coe, II. 13. 1829, and Thomas Beaven, II. 18. 1829, son and daughter of Thomas Beaven and Elizabeth, his wife, both also interred here.

Elizabeth Beaven was Granddaughter of Richard Awbrey, of Llanelyw, Brecknockshire, and of his wife, Mary, sister of the above Philip Watts. She was Grand-niece of William Awbrey, who married Letitia, daughter of William Penn.

The identification of William Penn's son-in-law with William, younger brother of Richard, the last of the ancient line of the Brecknockshire Awbreys, has been arrived at with certainty from a comparison of the results of family papers and researches of my own, with information and documents kindly furnished me, in response to enquiry in *The Friend*, by our Friend, George Vaux, of Philadelphia, whose late wife was descended from Martha, a sister of the two brothers, wife of Rees Thomas, original owner of the "Thomas Estate," near Philadelphia. The parents of these three (and other children)—William and Elizabeth Awbrey—were the first Friends in the family. William, their second son, seems pretty early to have left Wales for a mercantile career in London, where he married twice, his first wife being of Welsh extraction, his second Letitia Penn. Richard's Somersetshire marriage eventually brought his descendants into Southern England, where several families

—Friends and others—including my own, trace descent from him, but *all*, as far as at present known, through his Granddaughter, Elizabeth, wife of Thomas Beaven, born 1727, died 1803.

The original Norman spelling of the family name, *Aubrey*, was changed by the Breconshire branch of from 12th century downwards, to *Awbrey*, to suit the phonetics of the Welsh alphabet.

ISABELLA METFORD.

Paragraph of the Will of John Ruttly, 1770.¹

Whereas I have left behind me in my Escrutoir a manuscript written in my own hand, intituled, *A Spiritual Diary and Soliloquies*, consisting of six volumes bound in quarto, now it is my will that this manuscript may *without inspection* at the first convenient opportunity be transmitted to Thomas Fowler, of Melksham, Wiltshire, or to whomsoever he may have appointed in his stead, and my will is that the same may be printed without delay and without any *pretended alteration or amendment*, and, in order to encourage the printer, I do hereby order that Thirty Pounds Sterling be given him over and above paying him a reasonable price for the following fifty copies, to be distributed in the manner following, as presents, *viz.*, thirty to the Clerk of the Yearly Meeting in London next ensuing, ten to the next Half-Year's Meeting of the People called Quakers in Dublin, and ten to the Quarterly Meeting in Wiltshire.²

¹ John Ruttly was born at Melksham in Wiltshire, in 1698. After study abroad and becoming an M.D., he removed to Dublin. A copy of his certificate of removal is printed in *Wiltshire Notes and Queries*, December, 1901. He wrote various valuable medical works, and also brought down the *History of the Quakers in Ireland*, to the year 1751. His *Spiritual Diary and Soliloquies* was published in two volumes in 1776, in one volume in 1796, and in an abridged form in 1781, and 1849. The contents are of a somewhat morbid character. Dr. Ruttly died in 1775.

² No. 48 of a series of MSS. collected by William Thistlethwaite, of Wilkshaw (d. 1870), and now belonging to John S. Rowntree.

Third List of Members.

Names received in London from the 30th of 4th month to the 20th of 10th month.

Backhouse, Edward	Lamb, Eliza A.
Belfast Preparative Meeting	Lloyd, John Henry, J.P., M.A.
Bentham Prep. Meeting	Lloyd, Samuel
Birmingham Reference Library	Lloyd, William Joseph
Bournville Prep. Meeting	Lynn, Alfred
Bradford Public Libraries	Malcomson, William, J.P.
Burlingham, Samuel S.	Metford, Isabella
Cardiff Free Libraries	Montgomery, Thomas H. (U.S.A.)
Close House Prep. Meeting	Morland, Charles C., J.P.
Crawshaw, M. Ethel	Morton, Helen K. (U.S.A.)
Cresson, Anne (U.S.A.)	Naughton, Elizabeth A.
Crosfield, Albert J., J.P.	Newcastle-on-Tyne Public Library
Croydon Friends' Book Society	Pancoast, Mary S. (U.S.A.)
Derby Preparative Meeting	Paxson, Fredc. L., Ph.D. (U.S.A.)
Edinburgh Public Library	Rawle, Wm. Brooke (U.S.A.)
Ely, Warren S. (U.S.A.)	Rowntree, Marion
Gillett, Hannah E.	Sargent, Lydia B.
Gregory, Walter Dymond (Canada)	Sheffield Prep. Meeting
Hart, Emily J.	Sibson, Arthur B., M.D.
Heacock, Joseph (U.S.A.)	Smith, Elizabeth Pearsall (U.S.A.)
Hillsborough Prep. Meeting	Stears, W. E.
Hobson, C. J. (U.S.A.)	Taylor, Joseph (Barnsley)
Hough, Oliver (U.S.A.)	Thompson, Francis
Howson, John R.	Tottenham Prep. Meeting
Huddersfield Prep. Meeting	Tuckett, Francis Fox, J.P.
Hull Public Libraries	Wandsworth Prep. Meeting
Ireland, National Library of	Watson, T. Carrick
Jones, Katherine Wilson	Westminster and Longford Monthly Meeting
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D.—The Reference Library of the Society of Friends, Devonshire House, 12, Bishopsgate Street Without, London, E.C.

Notices.

Members' subscriptions for the year 1905 are now due, and should be sent to Norman Penney, Devonshire House, Bishopsgate, London, E.C., to Dr. R. M. Jones, 1010 Arch Street, Philadelphia, or to David S. Taber, 51 Fifth Avenue, New York.

A carefully prepared reproduction of writing in cipher accompanies this number. The assistance of our members and others in the work of reading it would be very welcome. See i. 53.

Notes and Queries.

FRIENDS AND MUSIC.—Was there ever a time when singing and simple kinds of music were not more or less indulged in? Did Friends ever refrain from listening to music when they heard it?—THOMAS WM. BACKHOUSE, *Sunderland*.

GEORGE FOX AUTOGRAPH LETTERS.—1. Endorsed "G. ff to frds in Holland from Harwich, touching his & frds passages oversea." Dated, "barag 23 day 8 mo 1677." This letter is in the possession of Caroline Brown, of Elmhurst, Tuffleigh, Gloucester, who has presented a photographic reproduction to D. It came into the owner's hands in 1878, at the death of Helen Bevington, daughter of Richard and Ann (Beesley) Bevington, and aunt of the late Richard Gopsill Brown, husband of the present owner of the letter. It is the only one left of several once wrapped together in parchment, and endorsed, "Original Letters of George Fox, dated 1675, 6, and 7." The letter opens with a salutation of love, and then recounts, with more detail than given in G. F.'s *Journal*, the incidents of their stormy crossing. Gertrude Derrick Niessen and William Penn suffered much from sea-sickness. The date of the letter is valuable confirmation of the chronology of *The Journal*. It occupies one and a half pages of paper, twelve and a quarter inches by eight and one-twelfth inches.

G. F. wrote his account of the voyage on the evening of arrival at Harwich; William Penn's account, addressed to "Friends of Holland and Germany" and given in his *Travels*, was dated the following morning. Probably W. Penn was not well enough to write within a few hours of landing.

2. The letter dated "Swarthmore, 8mo 16, 1679," transcribed in *THE JOURNAL*, i. 62, is now in the possession of Wm. Candler Reed, of Croydon. It has recently been seen by the Librarian of D., and careful examination necessitates a few alterations in the transcription. *THE JOURNAL*, i. 63, line 1 should read "Monke smt [?] system] came in," line 4, "*this* thing," line 5, "*I* did" (the *and* having been crossed out and the *I* substituted). The reply is in the handwriting of Richard Richardson, Friends' clerk, and thus identifies him with the Spitalfields school-master.

BLIND HOUSE (i. 92). The term is twice used in Foxe's *Acts and Monuments* (vol. viii., 213, 217, Pratt's Edition). Palmer the martyr and a fellow-prisoner were committed to what is called "the comfortable hostry of the blind house," at Reading (A.D. 1550). Presumably the *blind house* was either a place with a dark or *blind* entry having but one opening, or it was looking in light, probably having windows high up. The expression *blind alley*

(having no outlet) may be adduced by way of illustration. Possibly these and it may be, other novel terms for a prisoner's "hold" or "dungeon" may come to light in overhauling the Devonshire House MSS., if so, it will be interesting to note them. Prisons in the Tower, in the Guildhall, and in the Bishop of Lincoln's Palace at Woburn were known by the name "Little-Ease." I am curious to know whether the latter term was used by the Quakers in the course of the accounts of their persecutions.—C. H. EVELYN WHITE, F.S.A., *Rampton Rectory, near Cambridge.*

[For references to names of prisons occupied by Friends, see *First Publishers*, p. 18, n. 4. EDS.]

[Reply also received from John D. Crosfield, and filed for reference, EDS.]

LLANDDEWI BURIALS.—Am I right in supposing that the burials in Llanddewi breff Friends' Burying Ground, Cardiganshire, are recorded in Register No. 683, non-parochials, Somerset House? The pages containing the entries, all of which I have read, are headed in fair writing:—*Buryalls at Llandewy.* They begin with that of Sarah, dau. Humphry Williams, buried at Llandewy, 5mo. 1663. My doubt arises because of the number recorded for so small a ground, and from the distance from which Friends brought bodies for interment. Is any other Llanddewi known, having a burying ground, possibly in Pembrokeshire? I know of none. The register is an extremely interesting one; the last burial noted in it is on 2nd 3mo., 1770; but Friends were

interred in our Cardiganshire ground so recently as 1852.

An account of "Llanddewi Breff: Home of the Friends" will be found in *Cardiganshire, and its Antiquities*, pp. 191-196, published 1903; there are also two articles on it by Frederick J. Gibbins, of Neath, in *The Friend* (London). 1874 and 1879. Any further history of this retired spot will be welcome.—GEORGE EYRE EVANS, *Aberystwyth.*

BEQUEST OF A COW.—Curious old bequest made by a Friend of Filde [now Preston] Monthly Meeting of Friends, dated 1706. The original document is in the safe at Preston Meeting House.

"These may Certifie whom It may Conserne that John Bigerstafe of Thornton y^e 12th day of first month 1706 did give unto y^e hands of Rebecka fleming, Ann Eccleston, Allice Cartmell, y^e sum of three pounds whom I mention in trust to Employ y^e above said money to y^e uses hearein and heare after mentioned and Its my minde that those women doe mention and apoynte other women friends to take care of y^e same after their desease. And its also my minde that a cow be bought with this money and that those that has this cow Lent them does Indeaavour to bring up a heifer calf which I intend to be there own If they will be soe Industrious as to bringe the heifer Calf up: which in a little time If it lives may be a cow to supply there nessessitys with and that those three women may sell y^e cow that y^e moneys thouse arising may be getting something:

or If they see need they may Lend y^e same cow or an other cow that may be bought with y^e above saide money to another ffriend whom they may have a sense of to be deservng within y^e compas of Filde Meeting: And If it should soe happen that there bee none that stand in need in filde meeting then the money to be Employd to such as may be a deservng ffriend in filde monthly meeting.

"And by thus Employing y^e same It may still either be getting something or doeing servise to that people whom y^e world in scorn calls quakers (If y^e same be carefully Employed) And may remain to future generations servise.

"As witness my hand y^e day and yeare above saide, John bikkarstaffe, and witness to this paper, John Cartmell."—DILWORTH ABBATT, *Fulwood, Preston.*

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BANNOCKBURN (i. 92).—There is no account in the early records of Friends in the South of Scotland (commencing in 1669) of any Friend resident in that locality, and I fancy the name must be derived from some one who had lived there before that date. Curiously enough, a worthy convinced Friend, Alexander Stevenson by name, at one time, I believe a handloom weaver, and afterwards an itinerant dealer in crockery, lived there for many years in a cottage all by himself. I remember his rugged figure, with broad brim, and collarless brown coat, at General Meetings at Edinburgh, say from 1845, probably earlier. He was one of the scattered handful, whom well-concerned public Friends were always taken to

visit, partaking at the same time of his hospitality, which according to his means was bountiful. He knew nothing of the origin of the name of his place of residence. His death took place in 1885.—WILLIAM F. MILLER, *Winscombe, Somerset.*

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WILL OF AMY FLEETWOOD (abstract). Amy Fleetwood, of the Parish of Newington Butts, co. Surrey, widow of John Fleetwood. Will dated 11 April 1681. Will proved 5 August 1684. Calendar Hare. Folio 101. P.C.C.

"I, Amy Fleetwood, of the parish of Newington Butts, co. Surrey, widow, being aged and weakly in body but of good memory. To William Shewin, of the parish of Magdalens, Bermondsey, Pinnaker, and Ellis Hooke[s] of the parish of Newington Butts, Scrivener, £10. Remainder of estate to William Fleetwood, of Spittlefields, parish of Stepney, co. Middlesex, Chandler, and to my daughter, Amy Newbery, wife of David Newbery, of the Borough of Southwark, co. Surrey, Salter, equally. If Amy Newbery predecease David Newbery, her portion to be for the benefit of her two children, Mary and Elizabeth Newbery, payable at 21 or marriage, with remainder to David Newbery, and failing, to Amy Fleetwood's next heirs. Witnesses, Thomas Oare, Matthew Cundiroff (?), Joseph Miles. Proved 5 August 1684 by Amy Fleetwood als Newbery [wife of David Newbery] of St. Saviour's, Southwark." — ROBERT WOODWARD Buss, 70, *Whitworth Road, South Norwood, S.E.*

GOLDNEY.—Is there a printed pedigree of Goldney, of Bristol? —ARTHUR SCHOMBERG, *Second, Melksham, Wilts.*

QUAKERS AND WAR.—In a Newsletter of June 14, 1667, occurs the following: " . . . The City has given orders to enlist all from sixteen to sixty, and to maintain all who cannot maintain themselves. The Quakers have this morning sent to his Majesty an offer to serve him with 6,000 men. In three weeks the King will have an army of 18,000 foot and 5,000 horse. . . . " Above is quoted in the Twelfth Report of the Historical Manuscripts Commission (Rydal Hall MSS.), p. 50. Is anything further known of the offer? Is it likely to be true?

MINTERS (i. 92).—The practice of the ancient ecclesiastical "right of sanctuary" in connection with churches and monasteries gradually gave place, especially in London and Southwark, to a similar one at other places "under the pretext of their having been ancient palaces of the crown, or the like: . . . such as White Friars and its environs; the Savoy; and the Mint in Southwark." See Stephen's *Blackstone's Commentaries*, 3rd edition, vol. iv. ch. ix., p. 287, and ch. xxi., p. 447, note b.—F. F. TUCKETT, *Frenchay, near Bristol.*

In the seventeenth century there were various places in London, such as the Liberty of the Mint, and the Liberty of the Temple, which, owing to the fact that the residents claimed immunity from arrest, were the resort of all who wished to evade punishment or the payment of

their just debts. It was practically impossible to arrest anyone residing in these places. In novels descriptive of the time will be found many references to these places, notably to Whitefriars or Alsatia, within the Liberty of the Temple.—J. D. BROOKS, *Ashford, Kent.*

On the origin of Sanctuaries where asylum was accorded to fugitives from arrest, see Bingham's *Antiquities of the Christian Church*, page 335 (1878 edition). The system of "sanctuary" was probably useful in the middle ages for somewhat similar reasons to those which led to the establishment of Cities of Refuge in Israel, but it grew into a great abuse which was not entirely stopped until the eighteenth century. The following appear to have been the latest sanctuaries left in London: The Minories, Salisbury Court, Whitefriars, Fullwood's Rents, Mitre Court, Baldwin's Gardens, The Savoy, Clink, Deadman's Place, Montague Close and *The Mint* (see Mazzinghi on *Sanctuaries*, page 16). The Legislature soon took the same view as the Six Weeks' Meeting, for the privilege appears to have been greatly curtailed in 1696.—FLIOT HOWARD, *Andmore, Buckhurst Hill.*

[Replies also received from William Beck and John Dymond Crosfield, and contents filed for reference.—EDS.]

FAMILY OF LOVE (i. 51).—The Familists, or Family of Love, arose about the middle of the sixteenth century, their founder being Henry Nicholas, who was born in Westphalia in 1502. They disavowed all connection with the

Puritans, but historians have found it very difficult to learn from their writings their actual position as regards religion. The charges of gross immorality usually brought against them are now considered unfounded. The sect "lasted not much more than half a century on the Continent, and lingered in England, where they were the most numerous, till the times of the Commonwealth." Barclay's *Inner Life*, 1876, pp. 25-35. George Fox (anno 1661) mentions Familists among other sects with whom he had reasonings. See also Marsden's *History of the Early Puritans*, 1860, pp. 138-142; C. Fell Smith's art. on Nicholas in *D.N.B.* and William Penn's Preface to *The Journal of George Fox*.

"PRIEST" IN FRIENDS' WRITINGS.—Is it correct, as stated in *First Publishers*, page 17, note 3, that *priest* was used of a minister of any religious body (other of course than Friends)? I take it that *priest* stands for a minister in the service of the "national" church; and that Friends used it rather as denoting official position, than with reference to its original force, *i.e.*; it presented the minister rather as "parson" (persona ecclesiae) than as "presbyter." For I do not think it was ordination, so much as spiritual assumption to which the word in Friends' use pointed. Doubtless the application of the word *priest* (a mere variant of presbyter), as equivalent to "sacerdos," was not absent from their minds, though, in this sense, it was an absurd designation for most of those to whom they applied it; for in their case presbyter, as the wits well said, might have been written "priest-biter."—Z.

MARK SWANNER (i. 63-65).—A letter from George Whitehead, given in i. 64, and there stated to be in the author's handwriting is now proved to be only a copy taken from the original by Mark Swanner. Further study of early Quaker MSS. has resulted in the identification of Mark Swanner's hand-writing, and numerous MSS. in one hand may now be definitely ascribed to Richard Richardson's assistant. Among these is the MS. volume *First Day's Meetings*, now in Friends' Library, Philadelphia, the writer of which has hitherto been unknown (see *Extracts from the Minutes of London Yearly Meeting*, 1904, page 128).

Mark Swanner has recently been traced to Hertfordshire by means of the minute books of Hertfordshire Q.M. In Second month, 1688, he was appointed to "keep the Monthly and Quarterly Meetingbook and record all the things concerning the County." On this date his writing appears in the book and continues till Eighth month, 1689, when the writing, presumably of Alexander Seaton, who was appointed in his stead, commences. M. Swanner's name is not found among those of Friends in attendance at Q.M. and M.M. between Eighth month, 1689, and First month, 1691/2. He recommences to write out the minutes in Second month, and continues till the Eighth month Q.M., when we read, "Paid Mark Swanner for half year keeping ye book, due ye 29, 7mo. last past, ye sum of £1," which looks like a conclusion of his services, as his writing does not appear again, though he was present at a Q.M. at Hertford in Eighth month, 1701;

"The First Publishers of Truth."¹

The second instalment of "The First Publishers of Truth" is a slightly smaller volume than the first one, but is in no way inferior to it in interest. It continues the story of Halstead, Coggeshall, and Colchester, and afterwards goes on to deal with Gloucestershire (Bristol is treated separately in Part 1), Herefordshire, Kent, London, and Norwich. There are a few pages concerning Hampshire, Huntingdonshire, Lancashire, and Lincoln. It is prefaced by a photographic reproduction of an ornamental title page of the Kent Quarterly Meeting MSS. ; at the foot of the page there is a Latin quotation followed by two Scripture passages appropriate to the contents, "The Righteous shall be in Everlasting Remembrance," and, "The memory of y^e Just is blessed : But y^e Name of the Wicked shall Rott." The way in which the latter quotation is written shows that at the date in question (1690), the writing of *the* as *ye* (which ought always to be pronounced *the* and not *ye*) was being given up.

In reading these accounts, we cannot fail to be impressed by the simplicity and directness of the narrative ; they are a recital of one fact after another ; the story of atrocious persecution is not set off with words of indignation or pity, and is none the less effective on that account ; the judgments which fell upon the persecutors are told with a bald severity which speaks for itself. The light of simple honesty everywhere shines through. Of Hereford we read : "About ye 11th moneth, 1655, John Audland, *and annother* [rd whose name is forgot, came on a first day morning on foot into ye City of Hereford. . . [they were] brought before ye then mayor, who discharged ym, desiering ym to depart ye towne in peace (they made no promise to aney thing)."

¹ Members of the Historical Society can still obtain this set of five Supplements for ten shillings (\$2.50), if paid at once ; or, if preferred, members can purchase the Supplements separately for half-a-crown (60 cents) each. Payment in either case should be made to Norman Penney, Devonshire House, Bishopsgate, London, E.C., to Dr. Rufus M. Jones, 1010 Arch Street, Philadelphia, or to Friends' Book and Tract Committee, 51 Fifth Avenue, New York.

The Supplements can be purchased by non-members for three shillings (75 cents) each from Headley Brothers, 14, Bishopsgate Without, London, E.C., or from Philadelphia and New York as above. All prices include postage.

THE UNIVERSITY OF CHICAGO

1900

The University of Chicago is a private research university in Chicago, Illinois. It was founded in 1837 as the first American university to be organized on the European model, with a focus on research and scholarship. The university has since grown into one of the leading academic institutions in the world, with a reputation for excellence in a wide range of disciplines. It is known for its commitment to intellectual freedom and its dedication to the pursuit of knowledge. The university's campus is located in the Hyde Park neighborhood of Chicago, and it is home to a large and diverse student body. The University of Chicago is a member of the Association of American Universities and is a founding member of the Ivy League. It is also a member of the Association of Research Universities and the Association of Private Universities. The university's research output is highly regarded, and it has been the site of many important discoveries and breakthroughs. The University of Chicago is a place where the pursuit of knowledge is a way of life, and it is a place where the future is being shaped.

The report concludes, "Wt is heare inserted is truth, except there be aney mistake in ye time, as witness my mark." It would appear that the Clerk, Thomas Merrick, could not write! We are reminded of the account given by Papias concerning the Gospel of Mark; how the writer set down nothing that was not fact, but was not particular as to the chronological order of the events which he related.

The idea of "seeing to the end," a fine thought which we come upon elsewhere in early Quaker literature, is to be found in the report of Ross Meeting—certain persons "did see ye End of ye Preists Teachings." George Fox² tells of a soldier who saw "to the end of fighting" and laid down his arms, the dying James Naylor speaks of that spirit which "sees to the end of all temptation."³

Many are the quaint and beautiful expressions scattered up and down these pages. We cannot refrain from telling of the Friends who had planted meetings at Foulstone (Folkestone), Hythe, Romney, and Lydd, and who came again later "To view the Feild in which ye seed was sowed. . . . and all was as a greene Feild of Corne growing vp." But of Hythe we read later, "Friends grew as ye Garden of ye LORD. But in time, for want of Watchfulnessse, The Fowles of ye Aire pickt vp the Seed in some, And the Thornes choaked it in some, And ye sun scorched it in Others."

The most shocking account is that of the prisoners at Norwich; it bears out the stories of suffering which are to be found in the early minute books of that Monthly Meeting. From those books it would appear that in that town the greater number of Friends were at one time in prison, since several Monthly Meetings are stated to have been held in the gaol.

The frequent mention of the trade or calling of individuals who are named in these reports is of value in showing us the social status of those who came to Friends.⁴

The numerous foot notes appended by the Editor, Norman Penney, show the same minute care and research as distinguished the first instalment of these proceedings.

A. NEAVE BRAYSHAW.

² *The Journal of George Fox*, 8th edition, i. 68.

³ Sewel's *History*, 5th edit., i. 269; Gough's *History*, i. 247.

⁴ A list of the trades, etc., mentioned will be included in the *apparatus criticus* to the book.

Deborah Logan and her Contributions to History.

In that portion of the suburbs of Philadelphia originally settled by Germans, and from them called Germantown, surrounded by tramways, paved streets, long rows of brick houses, and the ugly boarded fence of a near by athletic field, there stands a still stately mansion called "Stenton," built in 1728. Enough of its original demesne remains about it to suggest the acres of lawn and grass land and waving fields of grain and tobacco, which once bounded the landscape.

Here, in intellectual but observant retirement, lived, until his death in 1751, the Honourable James Logan, Secretary, Deputy-Governor, and lifelong friend of William Penn. And to Stenton, in 1781, as the bride of his grandson, Dr. George Logan, came Deborah Norris, the only daughter of Charles, son of Isaac Norris, Jun., and his wife, Mary Parker. "Debby" Norris, as her lively friend, Sally Wister, calls her throughout her own entertaining Revolutionary journal,² was born October 19th, 1761, in the handsome residence which her father had built on Chesnut Street below Fifth, in Philadelphia, where now stands the Custom House. Across Fifth Street were the State House grounds, now Independence Square. This elegant mansion boasted tiers of piazzas, and a beautiful garden in which stood hot houses containing such rarities as pineapples. Revolutionary Philadelphia looked upon this fine residence as almost in the suburbs, for it stood upon the western extremity of the town.

From this home, little Debby went daily to Anthony Benezet's school for girls, where her high spirits refused to be subdued into Quaker demureness, and her consequent deficiencies upon leaving had to be made good by diligent voluntary application afterward. Her strength of character is shown in the acquirements to which she soon attained, entirely unaided. Thanks to the literary habits into which she trained herself, we owe to Deborah Logan's care and diligence some of the most important contributions to the Colonial history of Pennsylvania.

Deborah Norris was about fifteen when her morning walk in the garden one summer's day was interrupted by a

² *Sally Wister's Journal, being a Quaker Maiden's Account of her Experiences with Officers of the Continental Army, 1777-1778.* Edited by Albert Cook Myers. Philadelphia, 1902.

great commotion in the adjoining street, and clambering upon the garden fence to see, as well as to hear, this wide-awake school girl was involuntarily one of the most intelligent witnesses to the reading of that great document, the Declaration of Independence. From her perch, where the view was interrupted by a little frame building put up by some of the science-loving Philadelphians for astronomical purposes, a familiar voice was heard commanding silence; and from a stage erected near the steps of the State House, called by John Adams, in after years, "that awful platform," was read the fateful instrument. Deborah Logan wrote afterward of the reader's identity as Charles Thomson; but Christopher Marshall, a very accurate historian, speaks of the reader on this occasion as John Nixon. This is what she says herself of the experience :—

How a little time spreads the mantle of oblivion over the manner of the most important events! It is now a matter of doubt at what hour, or how, the Declaration was given to the people; perhaps few remain who heard it read on that day; of these few I am one. Being in the lot adjoining to our old mansion on Chestnut Street, that then extended to Fifth, I distinctly heard the words of that instrument read to the people (I believe from the State House steps, for I did not see the speaker). : : I think it was Charles Thomson's voice. It took place a little after twelve at noon, and they then proceeded down the street (I understood) to read it at the Court House. It was a time of fearful doubt and great anxiety with the people, many of whom were appalled at the boldness of the measure, and the first audience of the Declaration was neither very numerous nor composed of the most respectable class of citizens.

And now began the dangers of the Revolutionary period—dangerous in a double sense to the fair Deborah, who, in her widowed mother's elegant drawing-room, assisted in receiving the curious mixture of distinguished people who met there. Mrs. Norris's Quaker hospitality was always open to the leaders of the Revolution, while elegant and accomplished Frenchmen and the plainest Quakers met indiscriminately upon this familiar ground. Just how many swains fell victim to the fair Deborah's charms, history does not tell us, but before she was twenty, on September 6th, 1781, she was married to Dr. George Logan, of Stenton, then a medical graduate of Edinburgh, her senior by eight years. The young physician, whose parents had both died during his prolonged absence in Scotland, found himself heir to pillaged lands and a wasted estate, due to the ravages of war, and only the mansion of Stenton, and its lands about, remained. The

former was narrowly saved from the British torch by the cleverness of Dinah, the old negro housekeeper, who sent to the barn two officers, who happened along in search of deserters, and who arrested and carried off, despite their protestations, the men who had gone thither after firewood.

To Stenton came the young couple less than a year after their marriage, Dr. Logan being obliged to give up the practice of his profession in order to devote himself to the reclaiming of his impaired estates, which his excellent management soon accomplished. While never able to support his wife in the luxury to which in her youth she had been accustomed, yet he acquired an ample competency, and his wife's admirable thrift and systematic methods made everything available.

The bricks of which Stenton is built were made on the spot, and in one of them the print of a child's hand is still discernible—probably that of some Indian's papoose, for in those days there were few white children to stray about the place. An avenue of grand hemlocks is said to have been planted by William Penn. The brick hall by which one enters through an arched door, unique in its beauty, leads directly to a splendid double staircase, while right and left are lofty rooms, nearly square, remarkable for their beautiful woodwork. The wainscot is sometimes carried above the mantel to the ceiling, and all the fire places have large openings set with blue and white grotesque Scriptural tiles. Corner cupboards abound, the glass front setting off the rare silver, china, and glass, when not in use. In the second story, the master's library occupied a large room extending over half the front of the house. The bedrooms in the rear are not large, but are well arranged, and the secret staircase connecting with the attic in the thick walls makes one feel as if in mediæval days again, and aware of early colonial dangers from marauders and Indians, as also does the long underground passage connecting with the stables.

In this delightful home, surrounded by an atmosphere of culture and beauty, Deborah Logan passed the whole of her married life. Its lesson is good for our strenuous days. She accomplished a vast deal in her husband's lifetime, and upheld him in his work in the advancement of agricultural and political science. They both believed thoroughly in domestic manufactures, and encouraged the production in each farmer's family of as many articles as possible needed in the household. Mrs. Logan writes :—

I have not forgotten the agreeable interchange of visits, the beneficial emulation, and the harmless pride with which we exhibited specimens of our industry and good management to each other. The spinning wheel was going in every house, and it was a high object of our ambition to see our husbands and families clothed in our own manufactures (a good practice which my honoured husband never relinquished), and to produce at our social dinner parties the finest ale of our own brewing, the best home made wines, cheese, and other articles which we thought ought to be made among ourselves rather than to be imported from abroad.

She did her own clear-starching, and her fine lace caps and kerchiefs were models of "doing up." Mrs. Logan did not accompany her husband when, in 1798, he went to France upon an unofficial visit, in the attempt to promote peace—an attempt in which he was successful. In 1812, he undertook a journey to England for a similar purpose, in which he went commended by President Madison to the American minister at the court of St. James. As history tells us, the effort was in vain.

But other women, few in number though they be, have *been*, and have *done* all these things. Deborah Logan's memory, apart from the personal charm to which every one who met her at once succumbed, is held in honour for her notable contributions to Colonial history. Without her, some of William Penn's most valuable letters and memoranda to James Logan must have perished. Her diary, from which our quotations are made, was begun before her husband's death in 1821. She was in the practice of noting down interesting or amusing conversations which took place in the varied society to which she was accustomed. In later years, when the circle of her intimate friends had narrowed down to a few quiet people, she was persuaded by a very strict Quakeress to submit her priceless manuscript to the censorship which was so arbitrarily exercised by the older Friends, in order to eliminate everything that savoured of worldliness or interfered with "our peaceable testimony." We can therefore only mourn over the laborious care with which the Friend, whose "concern" it was, went with the author through her precious reminiscences, and erased every word of chit-chat, table talk, and delightful nothings, or more sententious paragraphs, which fell from the lips of the most eminent people of the day, merely because, forsooth, they were men and women of affairs. This revision shows what dangers lay before Quakerism in lack of education, for any one with a proper sense of proportion must have felt such an act to be

vandalism, even though under peaceful guise, and no doubt Mrs. Logan inwardly rebelled. The personal recollections of a gifted woman who writes of contemporary events are always of untold value. About the year 1814, however, Deborah Logan began to examine the great mass of material which she found in the attics of Stenton, and becoming convinced of the importance of its preservation for posterity, she set bravely about the arduous task of deciphering and arranging what has since been given to the world, through the Pennsylvania Historical Society, as *The Penn and Logan Correspondence*,² which, without her labours, must have fallen a prey to the tooth of time—and mice. Of these papers, the editor of the Penn-Logan letters says:—

They had been very much neglected and treated as useless waste paper, and were piled away in the garrets as worthless rubbish, the very room they occupied being bestowed reluctantly. She was not, however, to be discouraged by their unpromising appearance, and mouldy, worm-eaten, tattered condition, nor the difficulty of deciphering that which appeared at first as unintelligible as Egyptian hieroglyphics. She devoted many years of her life in collecting, arranging, systematising, and copying these papers. Many thousand pages of original letters relating to Colonial history were neatly copied, with remarks and annotations.

Her first idea was merely to preserve the papers and documents and make a general orderly arrangement. There were so many of these, however, that in order to make any impression upon the mass of material before her, she was obliged to take time from her hours of sleep by rising before or at the dawn, summer and winter, to secure the leisure from her many social and household duties necessary for the labour involved. Without such industry and intelligent method, reduced to a system extending over some years, she could not have left behind her the eleven manuscript quarto volumes in which her work was completed. As she went on, the

² *Correspondence between William Penn and James Logan, Secretary of the Province of Pennsylvania, and others, 1700-1750, from the original letters in possession of the Logan family. With notes by the late Mrs. Deborah Logan. Philadelphia, 1870-72.* This forms volumes ix. and x. of the *Memoirs of the Historical Society of Pennsylvania*. Considerable use of the *Correspondence* was made by Alfred Cope in a series of articles in *The Friend* (Phila.), vols. 18 and 19 (1845, 1846), entitled, *Proprietary Correspondence*. See also Janney's *Life of Penn*, 1851; Armitstead's *James Logan*, 1851. Some account of the literary labours of Deborah Logan may be found in Hotchkiss's *Penn's Green Country Town*, 1903; Armitstead's *James Logan*, 1851. [EDS.]

importance of the material in her hands was recognised by her. She says of the papers :—

Many of them evidently belong to the public, as containing references to transactions which the historian may claim as his right, whilst the sentiments and opinions of such eminent characters as William Penn and James Logan seem to be a part of the common inheritance of mankind, and therefore ought not to be withheld from them. : : : In contemplating the sudden rise of Pennsylvania to her present state of wealth, strength, and resources, the mind becomes curious to trace the steps of such prosperity; and I flatter myself that I am performing an acceptable service to my fellow-citizens in discovering to their view some of the remote rills and fountains which are the sources of the majestic river which we now survey.

Mrs. Logan made selections from a portion of her miscellaneous material, but the correspondence between Penn and Logan was copied entire, as she states in her preface to the manuscript, "I have copied the whole of their correspondence which is in our possession." The letters cover a period of forty years, and increase in interest and importance as time goes on. The large collection of Penn's letters now in possession of the Pennsylvania Historical Society at Philadelphia, gathered from other sources as well, makes possible and desirable a complete publication of all his letters, and what is very necessary, and would add much to the value of the letters edited by Mrs. Logan, a full and careful index.

Her MS. is very beautiful. In an even, small, but unfeminine hand,³ as legible as type, with wide margins and well broken paragraphs, with foot notes separated by double lines from the page above, and careful distinction given to extracts, quotations, dates, titles, or signatures, the whole is a model of how this sort of work should be done. The type-writer has now effected another transformation, and the MSS. of Deborah Logan may well be kept as types of the best of that style of work.

Her death occurred in 1839, and she lies in the picturesque private burying ground of the Logans at Stenton, beside her devoted husband.

One cannot turn from the subject without reflecting upon the value of such work, and such appreciation of official and informal correspondence, without hoping that modern Quakerism may draw a lesson from the example set us, and

³ D. possesses specimens of her hand-writing, and also that of her husband and his grandfather.

that each family of Friends on both sides of the Atlantic may be zealous to preserve all old family or historical papers in their possession, which, however commonplace their character, often become of great value with the passing years. In fact, it is by the use of such material that history is written.

AMELIA MOTT GUMMERE.

Church Affairs in Gaol.¹

Thomas Harris of this Citty, Apothecary, and Phebe Hollister did on the 29th day of the 8th moneth at the mens meeting manefest their Intentions of marriage, and on the twelueeth day of the Nineth moneth, 1683, the mens meeting Advised them to publish the same amongst our friends both in Prison and at the weomens meeting.

wittness THOMAS CALLOWHILL.

Wheras upon the proposalls of an entended Marriage between Thomas Harris, of Bristoll, Apothecary, & Phebe Hollister, our friends from the mens meeting advised them to cause the same to be published amongst our friends in Prisson and at the weomens meeting. These are therefore to Certefie all whom it may Concerne that the Intention of Marriage betwene the said Thomas Harris & Phebe Hollister haue been published amongst us, and that wee find noe thing meet to obstruct them in their Intended Marriage.

Signed on behalfe of our ffrriends

at Newgate, by RICH^d: SNEADE,

at Bridewell, by ANNA JORDAN,

at the Weomans meeting, by ANN JONES.

¹ The following is copied from the original in D. (Gibson Bequest MSS. iii. 81.) The body of the document is in one handwriting, and the signatures are autographs. Priscilla A. Fry, of Bristol, owns a similar document, dated the same year, and signed by three of the four Friends, relating to William Gravel and Martha Frye, of Bristol. It would be interesting to hear of other documents of this kind.

Joseph Williams's Recollections of the Irish Rebellion of 1798.¹

[The narrator of the following was Joseph Williams, of Randalls Mills, in the County of Wexford, or "Cousin Joe," as he was familiarly called. He was born in the old homestead where he afterwards went through the experiences here related—experiences taken down by a friend in 1866. There he lived unmarried with his sister Jane, making his living off a farm, and by the earnings of his little flour mill. Randalls Mills was and is a lovely spot, still occupied by collateral descendants. He and his sister were types of the best outcome of old Quakerism. How well I remember the peaceful charm of the place, and the solemnity of the week-day meetings latterly held in the parlour. He was the adviser, the executor, too often the troubled trustee of a large circle of Friends then living in the County of Wexford. He died in 1867, aged 91. This is not the place to discuss the origin or history of the Rebellion of 1798. Of the hundreds of Friends living in the disturbed districts in Ireland, none were injured, or seriously molested, in their persons, except one who took up arms on the Government side. An ancestor of mine and her eight unmarried sons and daughters, aged from ten to twenty-one, resided in the town of Wexford during its six weeks' occupation by the insurgents. Monuments have of late years been very generally erected by the inhabitants of Wexford to those who on the people's side fell in the strife.—ALFRED WEBB, Dublin.]

The country was in a disturbed state and proclaimed under martial law in Fifth Month, 1798, but no one in our immediate neighbourhood had been arrested.

On First day, the 27th of Fifth Month, a servant told me early in the morning that the rebellion had broken out several miles to the northward, but, notwithstanding, we (my father, mother, sister, and self) set off about 8 o'clock as usual to attend meeting at Cooladine. About two miles on the road, John Peare, whose house we passed, told us that the rebels were killing two men at the cross of Ballymurrin. They had left the spot before we reached it, and though most likely the bodies were there we did not see them. As we rode along we observed several parties of men on the hills in the distance, and before we passed the gate of Ballinkeale a band, armed with pikes and forks and such weapons, met us, but offered no violence, one only rather civilly remarking, "It has come to this at last with us!" Another and larger body, of about forty or fifty,

¹ For other accounts of Friends and the Rebellion of 1798, see Dinah W. Goff's *Divine Protection through extraordinary Dangers*, 1857, etc.; Dr. Hancock's *Principles of Peace*, 1825, etc.; Armstrong's *Sabbath Meetings*, iv, 295; and several MSS. in D. [Eds.]

armed like the last, and headed by a man on horseback, who carried in place of a pike part of a sheep shears fastened on a pole, stopped us before we reached the bridge of Ballinkeale, and insisted that we should turn back, the leader saying that we should else give news of them to the troops in Enniscorthy and bring them out against them. We assured him that it was for Cooladine, not Enniscorthy, that we were bound, but to no purpose; he still declared that we should carry tidings some way or other, and we were forced to return.

Through the afternoon news of the progress of the rebels was constantly arriving, and towards evening, from the high ground behind the house, fires, caused by the burning of gentlemen's places, were to be seen in the distance. In the evening we heard that the troops had left Wexford, and that almost the entire body of North Cork Militia, amounting to upwards of 100 men, had been cut to pieces at Oulart Hill, only two or three escaping, while the rebels took possession of their arms. Later on in the evening a party of these latter, carrying guns and pikes, passed our place, coming from Castlebridge direction and going up the road to Crossabeg. About half-an-hour after, while I and two others were sitting on the battlements of the bridge, they returned with about thrice as many added to their number, forty or so in all, and dragged out a workman belonging to this place, beating him and forcing him by threats and violence to accompany them. The man went with them part of the night, but was back again the next morning. Cowardice, however, rather than loyalty, prevented his joining more heartily in the rebellion. During the afternoon a man in our employment came to me asking for a large hay-fork that was up in the garret. My answer was that if he wanted it he must go and take it himself, for that I would have nothing to do with such things. In the end I do not think he took it. That night we went to bed as usual. During the next day news came of country places having been destroyed, Enniscorthy attacked and many houses burned.

On Third day the rebels marched towards Wexford and encamped about Three Rocks or Newtown, where, though there was no regular fight, Colonel Watson, who went out against them from Wexford, was killed by a stray shot from a distance. General Faussett, with a party of Royal Meath Militia, and two or three cannon, moved from Duncannon Fort to reinforce Wexford, and was cut off at

Three Rocks in the Mountain of Forth. I have often seen the spot where this happened. It was called "the bewitched field"; for many years neither corn nor potatoes would grow on the part where the slaughter took place. (Dinah Goff, in her narrative, called this party Yeomen, but as far as my memory serves me, they were Militia.)

About Fifth or Sixth day, the rebel party, after getting possession of Wexford, marched by this, and many hundreds swarmed into the yard and house, asking for food and clothing. They had prisoners with them, one I remember distinctly, a soldier, who, in token of his position, was marched along with his coat turned inside out. I called him in and gave him food. Our visitors were not at all violent, and we supplied their wants as far as we could. Indeed at this time and for weeks after, the baking of barley bread and some kind of cooking or other went on incessantly in our house to meet the constant demands made for food. I recollect one of the party just alluded to, a civil, reasonable sort of man, asking where a companion of his was. "Upstairs, putting on a shirt," somebody replied. "I worked hard and earned the shirt that I have on me," was his remark, "and if it's my fate to die, I'll die in no one else's clothes."

Towards the afternoon when the various parties had mostly gone by, and the place was quiet, I thought I would go and take a look around to see what stock had been left to us. The old smith, he whom the rebels had tried to take the First day before, went with me. I found that four horses had been carried off, and only two young untrained ones remained. While we were in the field called Ochaboulla (of seven or eight acres) a man with a gun in his hand crossed the ditch looking for a horse, and asked me whether the young filly was trained. I said, not. After a while he inquired why I was not at the camp. The man who was with me told him I was a Quaker and did not fight. "I don't know who *you* are," he roughly answered, pushing at him with his gun, "but I'll take you both to Vinegar Hill and find out more about you." After marching us before him for about half-a-mile we passed by a house at Lacken, and I said to the man to whom it belonged, and with whom I was acquainted, "I suppose I'm going a prisoner to Vinegar Hill." "I'm sorry for it," was the answer. The other, seeing us talking together, asked whether my friend knew me. "Yes," he said, "I know him well. He's a Quaker, and I'll take my oath he's neither an Orangeman

nor a Protestant." "I've heard that the Quakers are a good, quiet set of people," remarked the other, "and hurt no one. There are none in my part of the country and I've only heard of them." He then shook hands with me, saying that he should be sorry to injure such, and passing on left us free. The smith went home at once; but my acquaintance told me to go into his house and sit down until he had spoken to some strangers who were coming up, and when the place looked quiet he came in and desired me to return to the mill by the Slaney, and he thought I should meet with no harm from the neighbours. When, however, I had nearly reached the field where the man had taken me first, two men, armed, came in sight and called me over to them. They, too, wanted to know whether the filly had been trained. Again I answered, "No," and after a little more talk, one of them angrily said to me, "Go about your business! If I say another word to you I shall shoot you." I just remarked that I was not afraid of my neighbours, or something to that effect, and again he bade me go about my business, and off I went.

When my sister and I went to Meeting—so far as I can remember she went once and I twice during these troubles—we were obliged to walk, all the horses fit for work having been taken from us by one party or the other. On the day that we went together, I think about a fortnight after the beginning of the Rebellion, we had got unmolested about as far as the Chapel of Ballymurrin, when some one called out to us two or three times to turn to our right, that was, towards the Chapel, but we walked on without taking any notice. Near the bridge of Ballinkeale two men came out of a cabin and told us that we might go to Mass, if we pleased, but nowhere else. We said that we were going to Meeting, and that as we were not interfering with them they need not do so with us, whereupon one of them remarked, "This might do for a while, but in the end there must be only one religion." We tried to induce them to let us pass by, telling them that our neighbours, those who knew us, did not trouble us, but they persisted in their determination, until another man, named David Quinlan, coming near, they beckoned him up and told him what they were doing. He asked them what business they had with us, and said that we were quiet people, who did no harm to any. Hereupon the two remarked that if he said that, they would give us up to him, and he took charge of us until we met another in

higher authority than he, Kennedy Barlow, a kind of commissary or magistrate under the rebel authority in the parish. Quinlan reported his proceedings and the other said that he had acted aright. Barlow was on horseback and wanted my sister to mount behind him, but as there was no pillow she could not accept his offer. He kept by us until we reached Thos. Thompson's at Cooladine, where the meeting was held. Nothing particular happened to us during our return home.

To be concluded.

Gulielma Maria Springett and her Tenant.¹

Upon the 22th day of y^e month called July, 1669, Accounts were stated between John fuller and his Landlady, and it appeared y^t at y^e time called Michaelmas, then next ensuing, there would be due from him to his Landlady for Rent one hundred and eighty pounds.

It was then also agreed between them, that John fuller should hold y^e farm (without y^e woods), for one year more at fourscore pounds; and in case it should prove a good year John shal advance his Rent five pounds, but if it should prove an ill year, his Landlady shal abate five pounds; and y^t it shal be referred to two men to determine whether it be a good or a bad year.

Agreed further y^t if an house be built on y^e farm next Summer, John shal lay in at his own charge ten thousand Bricks, and if it be thatched he is to find Straw.

GULIELMA MARIA SPRINGETT.

¹ D. Penn MSS. 125. This original document was borrowed of the owner in Brighton by the late Robert Horne Penney, who brought it up to London in 1899 to show to the Recording Clerk. The latter purchased it, and it was subsequently presented to the Reference Library by Alexander Peckover. It consists of a single leaf of paper, about 8 inches by 6, somewhat stained, but generally in good condition, and not torn. It is in the small, neat handwriting of Thomas Ellwood, and the signature of the landlady (then in her 26th year) is in somewhat large, carefully written characters. It was in 1669, the date of the agreement, that Ellwood was sent, as he himself says, by Mary Penington to accompany Guli Springett from Buckinghamshire to the home of her Uncle Springett in Sussex, and also to "assist her in her business with her tenants." Evidently in the agreement we have one of the fruits of this errand.

Letter of Margaret Fox to her daughters Sarah and Susanna, 1677.

This letter, which has been kindly lent for the purpose of transcription, is the property of Isabella Metford, of Glasfryn, Dinas Powys, near Cardiff, to whom it has come down through her grandfather, Thomas Clark, who received it from Robert Foster, of Newcastle, who in his turn had received it from a Friend at Swarthmore, who had a box of old papers relating to Friends. It consists of a single leaf, $10\frac{1}{2}$ by $8\frac{1}{4}$ inches, the edges of which are much worn with time, and in one of the folds it is almost divided into two portions. The handwriting is exceedingly clear and regular,¹ the left hand margin of nearly an inch having been exactly kept, apparently by folding the paper over, a trace of the fold appearing at the back of the sheet. That some mechanical means were used to aid the skilled penmanship is evident, as George Fox in his postscript has not trenched upon the margin, which he assuredly would have done had he been allowed! The smallness of the writing of the letter, as compared with the postscript, is shown by the relative spaces occupied, the thirty-six lines of the former requiring a depth of six inches, whilst the five lines of the heavy and vigorous strokes of George Fox take up from two and a half to three. It will be seen that not only George Fox signs, as usual, with initials merely, but a similar mode of signature is adopted for Margaret Fox and by R. ff. and e. h.

The general tenor of the letter speaks for itself; the pious expressions which form so much of the correspondence of the good Friends of the time occupy but few lines, and the main part of the letter deals with important business, and is not devoid of delightful human touches. The tender allusion of the writer to her husband's state of health is the first matter of importance after the salutation with which the letter commences. How true to twentieth century life is the picture of the young man who "looked for something more," the perception of Margaret Fox of the young man's thoughts, and the immediate response in producing the shilling from her pocket!

¹ The handwriting of this letter does not bear any resemblance to that reproduced as M. Fell's in Webb's *Swarthmoor Hall*.

The Sarah and Susanna to whom the letter was addressed were afterwards Sarah Mead and Susanna Ingram, as stated in one of the endorsements, which is in the handwriting of John, son of Daniel Abraham. The "Mary" of the letter and "m. l." of the postscript refer, no doubt, to Mary Lower. There is a loving touch in J.A.'s endorsement not only, as was natural, to the "Dear and Honour'd Grand Mother," but also to "Dear Grand father ffox," accentuated by the words "and his own hand writing." It is pleasing to note from this and similar mention of him in many places, how dear George Fox became to his wife's children and grandchildren.

From the eighth edition of *The Journal*, vol. ii., page 255, we learn that George Fox left Swarthmore on the 26th of 1st Month, 1677, and after visiting Thomas Pearson and Thomas Camm, was taken from the house of the latter, at Camsgill, by John Blaykling to his house at Draw-well near Sedbergh.² He had visited Draw-well soon after his marriage, in company with Margaret Fox and several members of her family, on which occasion some were lodged at Francis Blaykling's, the small Draw-well farmhouse not affording sufficient accommodation for all the guests. His worthy host, John Blaykling, is mentioned several times in *The Journal*: he was a faithful minister of the Gospel who travelled much, and who died in 1705 aged 80 years.³

Two or three nights were spent at Draw-well and "large and precious" meetings were held, ending with one at the host's house, at which many assembled who were on their way to Quarterly Meeting at Kendal. Margaret Fox went back with these, as also her daughter Rachel, who had accompanied her mother and step-father from Swarthmore.

² I am indebted to correspondents in Westmorland Quarterly Meeting for information as to Draw-well, which is a small "beneficiary" farm of about sixteen acres in the hamlet of Howgill, two miles from Sedbergh. The house is let as a cottage and the land is in the occupation of a neighbouring farmer. It is situated on the sunny slope of a hill, and no material alteration is known to have been made in it during the last two and a half centuries. The draw-well itself is close to the back door of the house under the Howgill Fells. In 1901 the well was dry, a condition that had not been known in the memory of living men. Away below is the river Lune which here divides Yorkshire from Westmorland, and over the brow of the fell opposite is the rock known as "Fox's Pulpit," from which George Fox preached to a large concourse of people in 1652. The occasion of which we write was not therefore the first time that he visited the neighbourhood, nor was it the first time that he had experienced the Blaykling hospitality.

³ See *Piety Promoted*.

George Fox, with Leonard Fell as companion, went on through Yorkshire and thence to London, finally reaching William Mead's house at Highgate, and attending the Yearly Meeting of 1677.

ISAAC SHARP.

Draw-well y^e 31st of the 1st moth, 1677.

Deare Sarah & Susanna.

In y^e blessed Loue & Life y^t remaines for ever, in which o^r deare portion and Inheritance stands & consists, in this is yo^r ffather & My deare Loue remembered vnto you, Knowing y^t you have A portion and an Inheritance in this, with Vs : and y^t Jt may Increase & multiply, is y^e desire of OUR SOULES. And by this you may Know, y^t wee are well gott hither, praised bee y^e Lord, and yo^r ffath^r Js not Altogether so weary as Hee was, but hee cannot endure to ryde but very little Journeys, & Lytes often ; but hee is pretty well & harty, praised bee y^e Lord. J was this Morninge wth y^e Vice Chancellor⁴ att his house, Jn^o Blayklinge went with mee : and hee was very Loveing & Kind to Vs, and J acknowledged his favour y^t Hee had done for vs y^e last Assizes : and J also told him how they threatned y^e Bayliffe to Jndicte him, & gett him fined : and Hee said, Lett him alone for y^t hee would see to that ; and then J spoke to Him Concerning y^e order y^t y^e Judge gaue in open Court y^e last Assizes, and that it was quasht by y^e man's oath, after it was given in open Court ; and J desired him to acquaint y^e Judge with y^t order : and hee said, Hee would. And hee said, if there was not another order Recorded, to dissanull y^t former order (which gaue thee thy Liberty), then they could doe well enough, but if there was another order, to Continue the Imprisonm^t, then there could bee nothing done ; And hee sent for Tho : Heblethwaite⁵ and badd him looke out y^e Pleas, and hee said, Hee had them

⁴ I am again indebted to our local correspondents for light thrown upon the affair respecting which Margaret Fox in her business-like way interviewed the Vice-Chancellor (of the Duchy of Lancaster), who, it appears, was Sir John Otway, of Ingmire Hall. He had assisted the daughters of Margaret Fox in London, in their efforts to secure their mother's release from Lancaster Castle. Sir John Otway was the son of Roger Otway, whose first wife was Anne, daughter of James and Mary Hebblethwaite.

⁵ Thomas Hebblethwaite was Sir John Otway's cousin, and probably his Secretary. He is not known to have joined Friends, as did his brother Alexander, of Gate in Dent.

in his Poke-mantle⁶ at Kendall, and hee would looke them out at Lancast^r. thy fiath^r gaue mee A Ginny to giue him, & hee was mighty well pleased, and said, Hee Loued SARAH dearly, hee would doe what ever layd in his power for her : J gaue Tho : Heblethwaite 5s. and desired him to bee carefull to looke about Jt, and told him Wee could none of Vs be there, and therefore wee Committ it wholly to you : and hee bad mee write to Rich : Cleayton to putt them in minde of Jt, and to looke about Jt, and his Mr said soe too : and J gaue him the warrant, & hee called for Tho : Heblethwaite to take a Coppy of Jt : and after hee had written Jt, another young man & hee examined Jt, & gave mee Jt, and J saw hee looked for som thing more, and J had A shilling in my pockett, & J gave him Jtt : and so they were mighty well pleased, and J beleive they will doe what they cann : and wee had a fine oppertunity with them : and Jt was something strange y^t wee should light soe, and neuer forcast for Jt : for hee has been but two nights at home : and J thinke hee goes away to Morrow ; ffor hee s^d hee thought y^e Judge would bee in to day. J have written to Rich : Cleayton as they ordered mee, and desired him [*paper torn*] y^e order of Henry Bodon⁷ : and also to looke about, to see if they did any thing Against Benson⁷ : and this is all y^t wee cann doe at p^rsent, but Leaues Jt to y^e Lord. so Rememb^r my d^r & eternall loue to Mary, & J hope in y^e Lord wee shall bee at home about this day weeke :

Yo^r Moth^r Jn the Lord

M. F.

soe be cherfull in the seed of life which is over all in which yov have satisfaction & life & yov may anser f r the next wee[k] for this j have writin to him to hovld acoraspond[ence] with yov soe mi love to you & m l & frends gff

the Jndeared salutashon of my loue is un to youe R ff.

The salutation of m[y] [d^r] Love is to yo^u all e : h :

⁶ Dr. J. A. H. Murray, of Oxford, writes in answer to our enquiry respecting this word :—"Poke-mantle is a well-known northern form of *portemanteau*, from late sixteenth century onward. The word is, of course, French, originally *port-mantel*. Like all foreign words it was exposed to what is called 'popular etymology,' i.e. the instinctive impulse to connect it with something already known—the process that made asparagus into 'sparrow-grass,' and makes bronchitis into 'brown typhus.' Mantel was easily identified, but *poke* had no intelligible meaning, so was transformed into *poke*, *bag*, as the thing was a travelling bag."

⁷ Of Boden and Benson no particulars are forthcoming.

ENDORSEMENTS.

To Sarah Fell att Swarthmoore These with care ddd in Lancashire.

My Dear and Honourd Grand Mothers Letter to my Dear Aunt Mead and Aunt Ingram before marridge. And a few Lines In the Bottom of my Dear Grand father ffoxs and his own hand writing.

m : ff : &c : to S : F : &c : y^e 31. 1st moth 1677.

Drawell

these enclosed & Compared

These are all Ingrossed and Compared

Inscriptions on a large unheven stone in the old Friends' Burying Ground at Leiston, in Suffolk.

ON THE SOUTH SIDE.

In the year 1670, This piece of land was purchased by the Society of people called Quakers, And for many years used as a Burying Ground for their dead.

In 1786, it was planted with trees, and this stone placed.

ON THE NORTH SIDE.

Mortal ! look here, think on thy own frail state ;
And learn from this, thy own most certain fate.
Here, mixed with dust, obscure from mortal's eye,
The mouldering bones of ancient worthies lie.
This grove is raised for that sufficient end,
To guard their dust, and mouldering bones defend,
And this is raised, their monumental stone,
Not to record their deeds, but say they are gone.

Written, and executed on the stone, by a member of the Society of Friends, at Saxmundham.

Information supplied by Edwin R. Ransome, of London.

"Old Style" and "New Style." (O.S. and N.S.)

The object of the following notes is to help readers of eighteenth century documents to avoid the pitfalls caused by the change made in 1752 from "Old Style" to "New Style." The change is puzzling enough when the months are called by their Julian names, but much more so, as will be seen, in studying the letters and records of Friends, for in their case the months changed not only their position in the year but their names.

Up to the year 1752 the Julian Calendar was in use in England although it had long gone out of use in the rest of Western Europe. According to this Calendar the year began in March, which was therefore the first month, and the Friends' names of the months corresponded with the reckoning which made September, October, November and December the seventh, eighth, ninth and tenth months of the year.¹

But by the Gregorian Calendar which was introduced by an Act passed in 1751 (coming into force in 1752), the year, instead of beginning about the Spring Equinox was made to begin about the Winter Solstice or on the 1st of January. January had hitherto been the eleventh month of the year and now became the first month. The months of January and February and part of March, which had previously belonged to the old year now became part of the new year. This change is easily expressed in the ordinary notation by giving a double year to days between the 1st of January and 25th March in speaking of years before 1752, as for instance, "17th February 1745/6." This is comparatively simple, but when we come to dates in Friends' language the complication is serious, for the months changed their names as well as their places in the year. Thus 17th February, 1745/6 would be 17th of 12th Month, 1745 "Old Style," and 17th of 2nd Month, 1746, "New Style." It is evident therefore that great care is needed in identifying dates which belong to this portion of the year, and it is easy to get a year wrong.

¹ This must be borne in mind when it is stated that the Yearly Meeting was held in "Third Month" or "Fourth Month," as though it had preceded the usual "time called Whitsuntide." The later months of the year can be best reckoned when the Latin origin of their names is remembered. See THE JOURNAL, I, 66, 95; *First Publishers*, p. 1, etc. [Eds.]

The double date will be found sometimes before 1751. This is not surprising when we remember that in the other countries of Western Europe the Gregorian Calendar had been in use since 1582. Intelligent people in England began, at least as early as the seventeenth century, to appreciate the confusion between their dates and those of their neighbours. It would appear, however, that the question was not always understood clearly, for I am informed that occasionally a double date is found in the middle of a year.

Another part of the change from the Julian to the Gregorian Calendar was perhaps more surprising at the time, but it is not likely to cause much embarrassment to students. The Act enacted that the next day after the 3rd of September, 1752, should be reckoned as the 14th of September. The mob, who were ignorant of the reason and necessity for such a startling change, considered that they had been defrauded of eleven days of their lives, and used to shout to unpopular ministers in the street or at the hustings, "Who stole the eleven days?" and, "Give us back our eleven days!"

The reason for this change was that the astronomers of the time of Julius Cæsar reckoned the length of the solar year as 365 days six hours, and these odd six hours were provided for by adding an extra day to February every four years. But, as a matter of fact, the solar year is eleven minutes ten and three-tenths seconds shorter than was supposed, and this error accumulates in a century to nearly (but not quite) a whole day of twenty-four hours. In course of time the error had amounted to eleven days and these had to be got rid of in the summary manner already mentioned to bring the Calendar into line with astronomical facts. To prevent further errors it was arranged that the extra "Leap-year" day should be omitted at the even centuries which are not divisible by four. Thus 1600 was a leap-year, but 1700, 1800 and 1900 were not leap-years.

Russia and Greece alone of all Christian countries still adhere to the old Calendar, which has by this time become wrong by thirteen days, so that the 12th of June with them is the 25th of June with us.

It may not be without interest to mention that in Mohammedan countries they still adhere to a year of twelve lunar months, which is some eleven days shorter than the solar year: making a complete cycle in about thirty-three years or three years in a century. This accounts for the fact that the Mohammedan year which begins in A.D. 1904 is not A.H.

1282 as we should make it (dating from the year of the Hejira, 622), but A.H. 1322 as may be seen in Letts' Diary. It also accounts for the puzzling fact that the fast of Ramadan and other yearly events may come at any time of our year.

ELIOT HOWARD.

Thomas Hancock, author of "*The Peculium*."

Thomas Hancock was born July 19th, 1832, and was educated at Merchant Taylors' School. His father, who was an artist and also a manufacturer of india-rubber, intended him to take a share in the business, but a mercantile life had no charm for him, so he tried his hand at journalistic and literary work. It was during this time that the Prize Competition, originated by Mr. Rowntree, came to his notice, and he wrote *The Peculium*. This brought him under the eye of Frederick Denison Maurice, one of the judges of the Essays, and he advised Thomas Hancock to seek orders in the Church, which he did, after some difficulties, as he had no University or College training. Eventually he was ordained by Bishop Samuel Wilberforce at Oxford, and served as curate till 1875. In 1884, the late Professor Shuttleworth offered him the lectureship of S. Nicholas Cole Abbey, in the City of London, which he held until his death on September 24th, 1903.

The whole of the period from 1875 until his death, Thomas Hancock did journalistic work for his living, and spent all his available time in historical research upon the middle period of the 17th century, on which he was a comparatively unknown, yet first-rate authority. He left behind him MSS. notes and references from all sorts of works of that period—books, newspapers, sermons, and pamphlets, which run into thousands and thousands of pages, those referring to the early days of the Society of Friends being amongst the fullest.

¹ Slightly abbreviated from a biographical sketch written at the request of the Librarian of D., by Thomas Hancock's son, Aidan Hancock, of S. Peter's Parsonage, Sutton Road, Colney Hatch Lane, London, N.

The Wife of John Swinton.

Is there any record of the marriage to *Aaron Sonemans* of Frances Swinton, widow of John Swinton, of Swinton (who died in 1679)?

Frances White, of Newington Butts, Surrey, was a widow at the time of her marriage to John Swinton, at Westminster, 3rd of Sixth Month, 1671. Burke, in his *Landed Gentry*, says she was "the daughter of — Hancock, of Wallieford, East Lothian;" and adds that she married for her third husband, "Arnot Soman." Can this be a misprint for Aaron Sonemans, a Friend originally from Holland?

The only records of Frances Swinton in the Edinburgh Meeting Records for many years are her signature to a marriage at Edinburgh, 11 mo., 1671, and a "Testimony" written by her at Borthwick, 6 mo., 1679, about the time of her husband, John Swinton's decease. In 1 mo., 1689, however, occurs the incident given in THE JOURNAL, i. 119, when she was mobbed and illtreated at a meeting in Edinburgh. Two years later, whilst driving from Meeting in Edinburgh, she and others were stoned through the "grase mercket" by the covenanting rabble, who had molested Friends all meeting time. Both the coach doors were broken "with great stons," and one of the women inside was wounded, and a boy was knocked on the head "with a stone of about 2lb wieght . . . the Lady Swintoun hardly escaping." The only other mention of this lady in Scottish Meeting records is in Book C., of Aberdeen, from which we learn that about 8 mo., 1693, she had a design, along with Friends of Edinburgh, to reprint "a notable little treatise lately published in London, containing some fundamental principles of truth to obviate and stop the malicious designs of some separat spirits in America Their bespattering frinds and the Light itself as Insufficient, &c. Together with some papers of P. Livingstones." Aberdeen Friends agree to bear one third of the expenses of printing, etc., and are to have, as their share, 162 copies of the book.

Next year, it appears from the following letter (Aberdeen Meeting, Book C.), that Frances Swinton was occupied with another publication.

Aberdeen Monthly Meeting 6. of Tenth mnth, 1694.

Also frinds wrot the following Letter to Francis Swinton concerning Jo. Robertson's answer to William Jamieson, which Letter was sent South by Alexr. Spark.

"Francis Swinton, Dear Frind.

"We received thy Letter directed to Andrew Jaffray concerning these books Latly printed: And we since understand by Alexr. Spark That ye are willing to keep two hundred for the South and West. And as for the remaining 300 coppies, We desire that frinds may take care to send ane hundred of them drected to Gilbert Moleson Unbound (we having his order for them) with a Letter giving account of their price: And as for the other two hundred, Wee desire on hundred of them Unbound may be sent heir packt in a barrell, with four or fyve pecks of flower in the bottom and as much on the Tope or more if it will hold it: And the other hundred we desire ye may keep till further Order: And we shall take care thou shall be no Looser for our share: Let the Barrell be marked with J: H: with a Line by poast directed to John Hall and the price of the flower and nothing else in it. This is all we find needfull at present save our dear Love to thee and frinds.

"Signed by aptment of the Meeting,

"JOHN HALL.

"AND: JAFFRAY.

"A written Account of the Late Conference betwixt frinds & the presbiterians we shall Labour to send very shortly: Farewell."

Aberdeen Friends seem to have been somewhat dilatory in paying for the books, as, in Tenth Month, 1695, a Friend writes on Frances Swinton's behalf craving for the money due for the 200 copies of J. R.'s book, which had been apportioned to the North—"She having Lyen Long out of it and desiring friends answer per first poast." In response to this appeal £8 sterling was sent, sixteen shillings short of the required sum—which no doubt was remitted by a subsequent "poast."

As regards Frances Sonemans, we find her witnessing a marriage at Edinburgh, 9 mo., 1681, and, next year, record is made of her sending two dollars for the relief of a suffering Friend at Musselburgh. Aaron Sonemans, whilst travelling in England with his friend, Robert Barclay, was killed by highwaymen in 1683. In 1691 we find Frances Sonemans signing a memorial to William III., anent the sufferings of Friends in Glasgow, and next year her name appears as witness to a marriage at Edinburgh. In 1699 she was entrusted by Edinburgh Monthly Meeting with £6 Scots "to dispos on as she seeth fit." She died, apparently at Edinburgh, 29th 3rd mo., 1699, when she is described as "spouse to Arrant Sinamons."

Now, do these entries regarding Frances Sonemans refer to the widow of John Swinton, who married, as seems very likely, Aaron Sonemans? She might not improbably be still known as "Lady Swinton," especially by Friends at a distance. She seems to have been Aaron Soneman's wife for only two or three years. There is no record in the Meeting books of the death of Lady Swinton.

WILLIAM F. MILLER.

*William Penn's Introduction of Thomas Ellwood
to his Agents in Philadelphia.¹*

Wellbeloved friends.

26. 1^m. 1704.

At the request of my old and worthy friend, Thomas Ellwood, who cannot be unknown to you at least by a just fame & reputation and of the first purchassers, I do hereby desire & order you to take care that you forthwith Graunt warrants of Survey to take up & Survey w^t lands of his (haveing right to 1,000 acres) remains unsurveyd, & also his Liberty lands and Citty Lots, on front and in High street, according to Lott and Settlements: concerning which he will give order to some person to attend you. With best wishes I close & am

Your true &
affect: friend

W^m Penn.

Endorsed by writer:—For my Com^{rs} of Property in Philadelphia in Pennsylvania.

Further endorsement in another hand:—The Prop^r to y^e Comin^{ts} in behalf of Tho: Ellwood Brought by Sa: Jennings. dat 26. 1^{mo}. 1704.

¹ Copied from the original in the autograph of William Penn (D. Penn. MSS. 45).

Meetings in Yorkshire, 1668.¹

A List of all ye meetings in ye County & Cytie of yorke, as they were devided into Monthly Meetings, Att A q^{ter}terly meeting at Yorke, ye 18th Day of ye 1th Mo: 1668.

West Ryding	Meetings.	Townes belonging to Meetings.	Names of some prsons belonging to each Meeting.
Thes four Meetings one Monthly Meeting	Yorke	Dunnington Fowforth ²	Cornelious Horsley, Edw: Nightingall, Thomas Waite, John Todd, Thomas Bulmer, Thomas Garthwaite.
	Tadcaster	Shearburne Bramham Newton Millforth Hillam	William Siddall, John Horner, John Loft, Christp ^r Knapton, Richard Powell, Thomas Procter, Richard Haryson, Chr: Stephenson.
	Selbye	Braton Skipwith Cottenworth Aughton	Jo: Hodson, Geo: Canbye, Jo: Leake, Rob: Waite, Geo: & Tho: Thomson, John Winder, Rob: Scot, Jo: Webster.
	Whicksley	Audborough Shagetfeild ³ Green Hamerton Nummounton	Anderew Hawkes, Jo: Crom- bock, Richard Blithman, Th: Smithson, Rog ^r Tuten, Tho: Coats.

¹ Copied from an original manuscript in a portfolio belonging to Yorkshire Q.M. (P. 90.)

Modern names which differ considerably from those in the text are given in notes on p. 36.

W. Riding	Meetings.	Townes belonging to Meetings.	Names of some prsons belonging to each Meeting.
Thes fower Meetings one Monthly Meeting	Fishlocke	Thorne Pollington Sikehouse Rocliffe†	John Low, Geo : Musgraue, Godfray Pettye, Ab ^r : Decow, Thomas Cutt, Tho : Wo- mersley, Will ^m Walker, Robert Cooke.
	Ballbye	Cantley Harlington Warnsworth Hooton Panell	Jo : Killam, Thomas Killam, Thomas Aldam, Tho : Broughton, Samuell Box, Tho : Jackson, John Bur- gesse.
	Sinderhill	Haggenthorp ^s , Woodhouse	Godfrey Newbolt, Will ^m Lee, Thomas Stacey, Robert Stacey, Malon Stacey.
	Sheffield	Moorewood	Will ^m Shaw, Geo : Shaw, Rich : Webster, Will ^m Al- dam, Geo : Huchinson.
Thes fower Meetings one Monthly Meeting	Ponte- frak	Knottinley	Tho : English, Samuell Pool, William Stoanes [?], Henry Calfe, Peter Skafe, Phillop Austwick, Will ^m Bream.
	Denbye	Woodaille Hoyle & Swaine ^s Langside Midupp	Henry Dickenson, Tho : Ellis, Jo : Swift, Rich : Preest, Amor Moxson, John Moxon, John Woodhouse.
	Burton	Barnsley Ardsley Harlington Billinsley Coodworth Carlton	Geo : Ellis, Henry Ellis, Francis Penhill, Henry Roebuck, Christopher Chap- man, Robert Leatham.
	Wakefild	Ossett	Samuell Binns, Jo : Bradford, Will ^m Spray, Francis Booth.

West Ryding	Meetings.	Townes belonging to Meetings.	Names of some prsons belonging to each Meeting.
Thes four Meetings one Monthly Meeting	Brig- housse	Liversedge Oakinchaw Bradford Bowling Great Horton	John Green, Thomas Taylor, Richard Handson, Will ^m Pearson, James Graue, Jonas Long, John Jewitt, Will ^m Croysdaile, James Marshall, John Winn.
	Leeds	Morley Carlton Houlbeck Hunslett Cherrell Wortley Woodhousse	Chr : Roads, Henry Vbanke, John Wailes, Simyon Whit- head, Barth : Horner, Steph : Ellbecke, Richard Storke, Thomas Thackarye.
	Manklin- holes ⁷	Stainfeild Longfeild Rushforth ⁸	Thomas Sutclif, Rich : Sut- cliffe, John Whaley, Rich : Houlden, John Feilding, Joshua Smith, Henry Dyson.
	Hallifax	Rushforth ⁸	Abraham Hodson, Robert Colme, Josh : Smith, Edw : Haley, Henry Dyson, Abra- ham Wadsworth.
Thes 7 Meetings make	Knas- brough	Scotton Harragate Pannell	Geo : Watkinson, John Hogg, Will ^m Jngle, Boswell Midleton.
	Kighley	Stecton Stanberyc	Will ^m Clough, Josh : Dawson, Dinis Waid, Thomas Brigs, Robert Smith, Henry Ambler
	Guysley		William Overend
	Nether- daile		Henry Settle, Miles Oddy, e, Peter Hardcastle, John Bainbridge.
	Beams- ley	Boulton Adingham	Anth : Myers, Charles Walms- ley, Richard Smith, John Moore, Thomas Smithson, Thomas Tennant.

West Riding	Meetings.	Townes belonging to Meetings.	Names of some prsons belonging to each Meeting.
one Monthly Meeting	Weston	Ackwith Farnley	Henry Thomson, Nicholas Pawson, Robert Smith, Will ^m Smith.
	Bradley	Silsden Skipton Carlton Lothersdale Cuninley	Thomas Sawley, Peter Scar- borough, Robert Smith, James Dealtrye, Edw : Watkinson, Francis Dunn, Thomas Smith, Arthur Roberts, Jonas Booth, John Stott.
Thes 6 Meetings one Monthly Meeting	Settle	Stainforth Eldrah }	Sam : Watson, John Moore, Peter Atkinson, James Banks, Robert Banks, John Kidd, John Robinson, Chr : Armystead.
	Bentham		Jarvis Benson, Jo : Topham, Geo : Bland, Rich : Guy, Tho : Gibson, Tristeram Wray.
	Scale- housse	Airton Rilston Heaton ⁹ Crayka ¹⁰ Flassbye Ashton ¹¹ }	Will ^m Smith, Symon Wil- kinson, Chr : Murras, Will ^m Watkinson, Richard Tons- dale, John Hill, Will ^m Wainman.
	Brough- ton	Kellbrough Ayrbye ¹² Salterforth Barellwicke ¹³ }	Rob : Clough, Chr : Loftas, Rich : Boothman.
	Scar- housse	Litton Burton ¹⁴ Arncliffe Starbotten }	James Tennant, James Scott, Geo : Wilson, John Bow- land, Tho : Preston, Rob : Calvert.
	Bowland	Bolland	Cudbart Hurst, Will ^m Hurst, Rob : Walbanke.

To be continued.

NOTES.

- ² Fulford.
³ J. Wilhelm Rowntree suggests
 Shackelfield House, on the Ouse
 near Linton Lock.
⁴ Rawcliffe.
⁵ Hackenthorpe (in Derbyshire).
⁶ Hoyland Swaine.
⁷ Mankinholes.
⁸ Rishworth.

- ⁹ Hatton.
¹⁰ Cracoe.
¹¹ Eshton.
¹² Earby.
¹³ Barnoldswick.
¹⁴ J. W. Rowntree suggests
 Barton Chapel, about fourteen
 miles from Litton.

Certificate respecting Mary and Ann Archdale.¹

Albemarle,
 Carolina.

From ower Quarterly
 Meeting held at Hen:
 Whitts, the 4th of 1st
 m^o, 168³.

This Js to Cartifie all whom it may Consarne that wee
 the subscribers hearof, beeing mett to gether about the
 Churches Affaires in the County afore said, at the place
 & day above mentiond, was thein desired to give thes Lynes
 to Cartifie that Mary & Ann Archdale, Daughters of Jn^o
 Archdale, Dureing all their time of Residence hear did
 behave them selves soberly and moddestly, and have Left a
 good Reporte behind them, and that they are, so fare as we
 know, Cleer from any Jngagement or Jntangellments, as
 with Respect to Marriage to any purson Jn thes partes. In
 Wittnesse wee have sett ower hands:—

DANIEL AKEHURST, HENRY WHITE, ROBERT WILLSON,
 WILLIAM BUNDY, ARNOLD WHITE, JONATHAN PHELPS,
 ZACHARIAS NIXON, THOMAS SYMONS, FRANCIS TOMES,
 JEREMIAH SYMONS, WILLIAM TURNER, WILLIAM HOGGIN,
 JOHN BOULTON, THO LEPPER, ANN WILLSON, MARY
 BUNDY, HANNAH HILL, DAMARIS WHITE, HANNAH PHELPS,
 ANN LEPPER, REBECCA WHIAT, MARGRET HOGGBEN,
 REBECA SIMONS, ANE SIMONS.

Endorsement:—A Cartinacat [*sic*] from the Quarterly
 Meeting of Freinds in Albermarle.

¹ Copied from the original in D (Gibson Bequest MSS. iii. 19). All
 signatures appear to be autographs.

Friends in Current Literature.

In *Religious Persecution, A Study in Political Psychology*, by E. S. P. Haynes, late Scholar of Balliol College, Oxford (London: Duckworth, 1904), there are interesting references to Quakerism. Among them is the following (p. 116):—"There is much vain talk of ecclesiastical continuity, but the Nazarene carpenter would hardly have understood the ideas of any Christian sect after the fourth century but the Quakers. They have made religion a strictly individual matter; they have, at all times, stood out for peace, and they have never tainted religious ideals with political subterfuges. Even when politically supreme, they have never violated spiritual freedom. Yet we are asked to believe that the medieval inquisitor and the ritualistic priest are, in some mysterious way, more closely connected with the Christian tradition than Dissenters like George Fox or William Penn."

G. M. Trevelyan, late Fellow of Trinity College, Cambridge, in *England under the Stuarts* (London: Methuen, 1904), writes (p. 312), "George Fox, the weaver's son, apprentice to a shoemaker and dealer in wool, had little book-learning beyond the Bible; but he had as a young man acquired first-hand knowledge of varieties of religious experience by walking through the Midlands to seek out and converse with 'professors' of Puritanism in all its forms. Thus trained he was better suited to found a new religion that should satisfy the desires of the soul, than if the academic study of Hooker and Calvin had accustomed him to regard the organization of Churches and the details of dogma as matters of spiritual importance. His views, which he drew from obscure corners of his own country, had come from distant lands and ages. . . . These ideas . . . he alone was able to impress upon a large portion of mankind by the fire of his living genius." And again (p. 314), "Quakerism corrected the worst faults of those Puritan sects out of whose midst it grew. It was not for nothing that Fox had spent so many years studying 'professors.' Instead of the military spirit, he proclaimed the wickedness of all war. Instead of the reliance on force, he enjoined martyrdom. Instead of the suppression of vice, the influence of example. In place of the religion of gloom and reprobation, he opened the inner well-springs of constant joy. In place of the hell waiting the sinner in the next

world, he taught men to unfold the heaven that each carried hidden within himself on earth. . . . The doctrine of the 'inner light' was the centre of his system. . . . The 'inner light' was at once the outcome and the countercheck of the Puritan Bible-worship." Fox's *Journal*, Ellwood's *Life*, Barclay's *Inner Life*, Stephen's *Quaker Strongholds*, and Sewel's *History* appear in the Bibliography; the first is described as "One of the greatest spiritual autobiographies in the world."

The Manuscripts of the House of Lords, 1695-1697, issued by the Historical Manuscripts Commission, contains various references to Friends as a body, and also to individual members such as Archdale, Armstrong, Billing, Carpenter, Eccleston, Floyd, Goodson, Heathcote, Penn, Vaughton.

Social Law in the Spiritual World, being "Studies in Human and Divine Inter-Relationship," by Dr. Rufus M. Jones (Philadelphia: Winston), is just to hand.

The fourth volume of the *Proceedings of the Wesley Historical Society* is just complete (Rev. H. J. Foster, Wesley Manse, Harrogate). It contains a short article on "Joseph Rule, the White Quaker," who is mentioned in Wesley's *Journal*. The Society is doing excellent work in the elucidation of names and places, etc., occurring in Wesley's writings. The F.H.S. might follow suit as regards George Fox's *Journal*.

"This morning I went to a Quakers' meeting. It was very good and most restful, but even more silent than most I have been to. They are wise in not making them too long—never apparently more than an hour. . . . It certainly is curious that, in the peaceful atmosphere of a Friends' meeting, wandering thoughts don't come at all in the same way as at other times." So wrote Ada Ellen Bayly (Edna Lyall), respecting the Meeting at Tunbridge Wells, which she attended on the invitation of Joseph J. Green. See *Life of Edna Lyall*, by J. M. Escreet (London: 1904), p. 220. This *Life* contains about a score of allusions to Friends¹, including extracts from letters to J. J. Green, who gave Edna Lyall valuable assistance in the representation of Quaker characters in her books. Her views on war were largely in harmony with those held by Friends.

NORMAN PENNEY.

¹ The copy in D., presented by J. J. Green, has been furnished by him with a full list of these allusions.

Friends' Reference Library. (D)

The following list gives short titles of some books not in the collection, which the Committee would be glad to obtain. Other lists of *desiderata* will be sent on application to the Librarian, Norman Penney, Devonshire House, Bishopsgate, London, E.C.

Thomas LISTER's *Temperance Rhymes*, 1837, and *Rhymes of Progress*, 1862; William DARTON's *Atlas and Map*, 1812, 1821; William SEWELL's *Memoir of Mennell Stichney*, 1845; *Anti-Quakerism, or, The Character of the Quaker Spirit*, broadside, 1659; *Observations on the Quaker Peculiarities of Dress and Language*, 1836; *Pictorial Life of Wm. Penn*, Phila., 1849; *Memoir of John Barlow*, 1858; Robert J. GREER's *Irish Geography*, c. 1840; Thomas W. HOLME's *Poems and Prose*, 1874; *Memoir of William Tyler Barling*, 1844; John HATTERSLEY's *Conquest of America, and Minor Poems*, 1831; *An Answer to an Invidious Pamphlet, A Brief State of the Province of Pennsylvania*, London, 1755; *Animadversions on a Discourse by Anthony Sharpe in Dublin, by a Protestant of the Church of England*, 1701; Dr. LONGSDALE's *Life and Memoir of John Dalton*; John ADY's poem, *The Final Audit*, 1777; Joseph Binyon FORSTIER's *Society of Friends and Freedom of Thought*, 1871; A. M. GUMMERE's *Evolution of the Quaker Dress*; *The Quakers or Friends, their Rise and Decline*, 1859; *The Causes of the Decline of the Society of Friends*, "Quantum mutatus," 1859; M. CARTA STURGE on *Christian Science*, 1903, and other works; Thomas BROWN's *Works, Serious and Comical*, 1720; Sir John DENHAM's *Relation of a Quaker* : : Colchester; *The Quaker's Art of Courtship*, 1687; *The Journal of Elizabeth Drinker*; R. MORRIS SMITH's *Burlington Smiths*; Mahlon S. KIRKERIDE's *Domestic Portraiture of our Ancestors Kirkebride*; WORTH's *Nantucket Friends' Meetings*; MICHENER's *Retrospect of Early Quakerism*; *Character of a Quaker in his True and Proper Colours*, 1671; J. J. SMITH's *Letters of the Hill Family*; Samuel FOTHERGILL's *Essays*, 1888; *Reply to George Railton's George Fox and his salvation Army*, 1882; Roger CRABBE's *Dagon's Downfall and English Hermit*, 16—; David HOLT's *Miscellaneous Extracts*, 1836, and *Incidents*, 1843; David HOLT, Jun.'s *Lay of Hero Worship*, 1850, and *Janus and other Poems*, 1853; Clementina WATKINS (*née* ENOCK), *Nellie Deane*, 1864; Letter from William TANNER to Isaac Brown, on the Ministry, 1866; R. P. HALLOWELL's *Pioneer Quakers*, 1887; David THOMAS's *Travels*, N.Y., 1819; Mary C. JOHNSON's *Life of Levi Coffin*, 1863; *Life of Rachel Hicks*, 1890; E. M. CHANDLER's *Poetical Works*, edited by Benjamin LUNDY, 1836, and *Essays*, 1836; *Monodies*, by a member of the Portfolio Society, London; *Report of Proceedings of London Y.M.*, 1836, "Christian Advocate" reprint.

Fourth List of Members.

*Names received in London from the 21st of 10th Month to
the 31st of 12th Month, 1904.*

Brown, Caroline	Holloway Friends' Library
Cotterell, Ernest A. S.	Marshall, Samuel (U.S.A.)
Emlen, James (U.S.A.)	New York Public Library
Gummere, Amelia Mott	(U.S.A.)
(U.S.A.)	Rodes, Miss de
Haverford College Library	Rogers, Sophia S. (U.S.A.)
(U.S.A.)	Sharpless, Isaac, Sc.D.,
Hodgkinson, Arnold	LL.D. (U.S.A.)
Holdsworth, John	York Preparative Meeting

Editorial Forecast.

The Editors have the following articles on hand for publication, in addition to those mentioned in i. 120 which do not find a place in the present number, *viz.*, "Extracts from Correspondence between Samuel Gorton, of Rhode Island, and Friends in Boston Jail, 1656;" "Occurrences for the Progress of Truth," being reports made to the National Meeting of Friends in Ireland, 1749, etc.; "Friends' Libraries in Maryland;" "Extracts from the Bishop of Chester's Visitation for the year 1665, relating to Friends;" "Account of the Bevan-Naish Library, Birmingham;" "Early Collumpton Friends;" "Will of Margaret Fox."

As a contribution in answer to the request made in i. 1 for accounts of "Friends on the Atlantic," John Dymond Crosfield has forwarded for publication complete lists of the stores supplied to Samuel Fothergill and others in 1756, and to Jane Crosfield in 1761, for their return voyages from America.

The Editors would be glad to receive short accounts of ancient Meeting Houses, and also extracts from the wills of well-known early Friends.

THE JOURNAL

OF THE

FRIENDS' HISTORICAL SOCIETY.

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D.—The Reference Library of London Yearly Meeting,
Devonshire House, 12, Bishopsgate Street Without, London, E.C.

Notices.

Members' subscriptions for the year 1905 are now due, and should be sent to Norman Penney, Devonshire House, Bishopsgate, London, E.C., to Dr. R. M. Jones, 1010 Arch Street, Philadelphia, or to David S. Taber, 51 Fifth Avenue, New York.

The second annual meeting of the members of the Society will be held (subject to alteration by London Yearly Meeting) at the Friends' Meeting House, Woodhouse Lane, Leeds, Yorkshire, on Fifth-Day, the 25th of Fifth Month, at 2 p.m. The presence of members and others will be welcomed.

Notes and Queries.

HENRY CLAY OF KENTUCKY.—Further information desired than that contained in the *Memoirs of J. J. Gurney* and in *Gurney's Winter in the West Indies*; described in familiar *Letters to Henry Clay of Kentucky*.

WOMEN FRIENDS OF YORKSHIRE.—In 1688 *A Testimony for the Lord and his Truth* was "given forth by the Women Friends at their Yearly Meeting at York," and signed by Catherine Whitton, Judith Boulby, Elizabeth Sedman, Frances Taylor, Mary Waite, Debora Winn, Elizabeth Beckwith, and Mary Lindley. The edition printed in 4to has the date "28th of the 4th Month, 1688," but the folio edition, presumably a reprint, gives the year as "1668." One copy of the latter in D. has a note attached, written by J. S. Rowntree in 1902; which states that "the epistle printed in folio is no doubt that of 1688. In the minute book there is no MS. epistle that year, but a copy of the printed folio was apparently corrected to 1688 with a pen, and there is a pencil note above, partly legible, I believe of William Alexander's, that 1688 is the correct date. This is confirmed by six of the eight women who sign also signing MS. minutes or epistles of about the same date." The above correction is worthy of notice, as copies of the folio edition are not infrequently met with.

BAYARD TAYLOR.—Was this author a Friend? His works are given in Joseph Smith's *Supplement to his Catalogue*.

PENN'S "MAXIMS."—In the Introduction to Edmund Gosse's edition, 1900, the editor states (p. xiv.), "It was not until 1718, and after the first part had been many times re-issued, that 'More Fruits of Solitude' made its earliest appearance." He had, apparently, overlooked the fact that Tace Sowle issued an edition, presumably the first, of "More Fruits," in 1702. This was reprinted by the Assigns of J. Sowle in 1718, the copy in D. being bound up with the 1702 edition of the first part.

G. F.'s "JOURNAL" QUERIES.—
1. "Then Colonel Hacker said, I might go home. . . . His son Needham said, 'Father, this man hath reigned too long'" (i. 207-9). Who was Col. Hacker's son? Was Needham a family name, or a Christian name?

[The following tract has recently been added to D., *A Brief Narration of the Tryall of Captain Clement Nedham* . . . In way of Reply to a Pamphlet . . . The Deep sighs . . . of some late Souldiers in Capt. Nedhams Troop in Col. Hackers Regiment. . . . London, 1653. Perhaps this is the Nedham referred to above.—Eps.]

2. A copy of the first edition has recently reached D., on the fly-leaf of which is written, "George ffox his free gift to his Anticient friend, William Bramston, who gave it his son, Thomas Bramston, in the Month of December, Anno Dñi 1700." Presumably G. F. left instructions that a copy of his journal, should be given to his "Anticient friend." Is there any record of other such posthumous gifts of *The Journal*? William Bramston was, probably, the Friend of that name, a prisoner at Leicester in 1685, mentioned by Besse (i. 345). A person of the same name was a chaplain in ordinary to the King in 1694. (See Arber's *Term Catalogues*, ii. 546.) The expurgation of the contents of p. 309 has been effected by ink or other colouring matter, not by insertion of the reprinted leaf. (See *Friends' Quarterly Examiner*, xxxvi. 67.)

3. In *George Fox*, by Rufus M. Jones, is an illustration (ii. 568) of Hartshill Grange. This is a view of the house in Friar Lane, Hartshill (recently called "The Grange"), formerly occupied by Nathaniel Newton. Under the title of the illustration are the words, "George Fox was frequently entertained at this home." Is there any proof of this? G.F. records a short visit to N.N. in 1677; and in all his previous recorded visits to this district, he stayed with his relatives at Drayton, within sight of Nathaniel Newton's house.

4. Another illustration (ii. 547) shows the "Summer House at Hartshill Grange, wherein George Fox wrote parts of his Journal." Is there any foundation for this

statement, or is it only local tradition? It is generally stated that G.F. dictated his *Journal* and it is in the highest degree improbable that any part of this work was done during the visit of a day or two to Hartshill, of which he says, "Several Friends met me, with whom I had good service."

DECLARATIONS OF MARRIAGE.—

A correspondent writes:—"I find this passage in Barclay's *Inner Life*, p. 408, regarding Friends' marriages:—'Prior to 1790, a man had to attend twelve distinct meetings for discipline to repeat in public his intentions of marriage, and the intentions were announced twenty times prior to the marriage?' Canst thou verify this astonishing statement?"

Robert Barclay refers to William Rathbone's *Narrative of Events in Ireland* as his authority for the statement, and this is how William Rathbone makes up his figures (p. 112 n):—

The man to declare his intentions in own district at the:—

Women's Preparative Meeting	1
Men's ditto	1
Women's Monthly Meeting	2
Men's ditto	2

The man and the woman each to declare intentions in the latter's district at the:—

Women's Preparative Meeting	2
Men's ditto	2
Women's Monthly Meeting	4
Men's ditto	4

By the parties themselves 18

By other Friends after meeting for worship 2

20

In regard to the declarations at a Preparative Meeting, we do not find in either the MS. edition of the *Book of Extracts*, or in the first printed edition (1783), any definite instructions to Preparative Meetings on the subject of marriage, but the following occurs in the regulations decided upon by the Y. M. of 1754:—
 "Nothing herein contained is intended in any wise to alter or affect the previous and additional care taken by preparative meetings, in sundry counties, in relation to marriage." (*Extracts*, 1783; p. 104.) In an *Appendix to the Extracts*, 1792, p. 2, under date 1790, is the following:—"It is our judgment that it is unnecessary that parties intending to marry appear before Preparative Meetings."

The Transactions of Swartmoor Preparative Meeting, 1699-1722 (D. MSS. Box G), contains several marriage-declarations; as also do the records of Hardshaw Monthly Meeting, where we read, under Preparative Meeting, 14th of 12 mo. 1697:—"John Cook, of Overton, having told us that he intends to acquaint the monthly meeting with his intentions of marriage with Sarah Torbock, . . . committed to the consideration of our monthly meeting." (D. Gibson Bequest MSS. iii. 169.)

FRIENDS OF TRUTH.—I have a deed of about 1670, on which we are called *Friends of Truth*, and in some places *Friends* only. Have you an earlier instance?—A. NEAVE BRAYSHAW, *Woodbrooke, Selly Oak, Birmingham*.

LOVEDAY HAMBLY.—The copy in D. of *A Relation of Loveday Hambley* has had several lines obliterated; the Librarian would be obliged if anyone who owns a complete copy of this tract would communicate with him with a view to the restoration of the crossed-out lines.

PARTICULARS WANTED concerning "Pamphlet re Quakers, Southall and Delabere."

LONDON Y. M. EPISTLES.—Copies of many of these, in original folio form, may be had for cost of postage only, on application to the Librarian of D.

LONDON TOPOGRAPHY.—In the *History of Thomas Ellwood*, there appears an account of his arrest at the Meeting at the *Bull and Mouth*, in Aldersgate. He says that they were led up *Martin's*, through *Newgate* into the *Old Bailey*, which brought them into *Fleet Street*, thence by a short turn to the Front of *Old Bridewell*. A question arises out of this. Old Bailey does not lead into Fleet Street, but into Ludgate Hill, and in going from the Bull and Mouth to the site of Old Bridewell, at the present day, one would not need to go into Fleet Street at all. Bridewell lay between St. Bride's Church and the river, fronting what is now New Bridge Street. Was Ellwood mistaken in the names of the streets, or have they been altered since his time?—J. D. BROOKS, *Ashford, Kent*.

LLANDEWI BURIALS (ii. 3).—I think it probable that, besides those which took place at Llanddewy Brefi, in Cardiganshire, some were at Trewern, in the parish of Llanddewy Velfrey, in Pembrokeshire.

The Cardiganshire Burial Ground never appears to have belonged to the Society of Friends. It is still owned by a descendant of Friends, who has sold the surrounding Farm, but reserved the Burial Ground; it is now overgrown with evergreens. It probably was not in existence in 1717, for when Richard Heydon, of Oddington, Gloucestershire, died, whilst on a religious visit at Llanddewy Brefi, he was buried at the distant Friends' Burial Ground at Llandovery, in Carmarthenshire.

Trewern is a small Burial Ground. It was the property of John Lewis, a Friend whose residence was Trewern House. The last survivor of this family presented the grave-yard and an adjoining cottage to the Society of Friends in 1876. This place is a few miles from Narberth, and in that parish there was the Friends' Meeting House of Redstone. Probably the last meeting held there was in 1816, when Henry Knight, a member of Ratcliff Monthly Meeting, married Sarah Lewis. Henry Knight died at his residence, near Swansea, in 1863, and not long before his death, he told me that at the time of his marriage, only half of the roof of Redstone Meeting House was remaining. In 1820, the whole place had fallen into ruins. About fifty years ago, I could see no trace of the Meeting House, but was shown some stones in a wall that had

formed part of the building.—
FREDERICK J. GIBBINS, *Giffach House, Neath.*

IMMIGRATION OF THE ENGLISH QUAKERS INTO PENNSYLVANIA AND NEW JERSEY, 1675-1750.—Albert Cook Myers, of Pa., writes, I desire to announce that I have been engaged for some years in the collection of materials for an extended work on the above subject, having examined the Friends' records both in England and America. The study, as proposed, will be somewhat similar in plan to my *Immigration of the Irish Quakers into Pennsylvania*, published in 1902, although I shall hope to make it broader and more scientific in treatment. An important feature of the work is an investigation of the English origins of the immigrants. I shall endeavour to treat of the religious, social, and economic life of the colonists in their old home, and to show what mental and physical characteristics, what manners and customs, what ideas and institutions they contributed to the making of Pennsylvania and the American nation. The religious annals of the early Friends have been fully exploited, and the printed materials are abundant, but their social and economic history, like that of the other members of the great middle class of seventeenth century England, is yet to be dug from the scattered manuscript sources.

Some aspects of the social and economic history of the seventeenth century English Friends, which I wish to discuss are included under the following

heads: social status, occupations, financial condition, land tenure, houses, house and farm furnishings, education, reading matter, social intercourse, manners and customs, superstitions, training for citizenship in Penn's Quaker experiment in government, knowledge of English local government, familiarity with legal forms and courts of law through persecution.

Other topics of the work for consideration are: religious, economic, and other causes of migration, inducements that led the immigrants to Pennsylvania, places in England whence the immigrants came, extent and intensity of the migration, ports of embarking, the voyage, ship stores and provisions, cost of passage, incidents of the migration, dangers and difficulties of the voyage, aid to immigrants, indentured servants, etc.

A list of the immigrants, with notes of the places whence they came, and the like, compiled from certificates of removal, Meeting minutes, and other sources, is included in the plan.

Information or suggestions on any aspect of my subject will be gratefully received. I am especially desirous of learning of any old diaries, journals, letters, etc., throwing light on the migration. I shall also be glad to have notes of migrating Friends from minute books in England, and to obtain views of any ancient houses in England that are known to have been occupied by Friends of the seventeenth century. — ALBERT COOK MYERS, *Kennett Square, Pennsylvania.*

OBITUARY.—Our readers will remember that, in Fifth Month last, we inserted a request by John Wilhelm Rowntree for assistance in the preparation of a study on Quakerism. This important work, on which J. W. Rowntree and others were engaged, and in which considerable progress had been made, has received a sudden and serious check by the death of its moving spirit, which took place in New York, on the 9th ultimo. J. W. Rowntree took much interest in the Historical Society and its objects, and his energies and means were largely devoted to the advancement of historical knowledge in the religious body of which he was a warmly attached and prominent member.

HARRIS-HARRISON (1. 97 n^o).—I can see no reason for such a change. From the records of Cliff's Meeting I take the following:—William Harris was appointed a trustee, 11mo. 26th; 1682; William Harris had a controversy with Francis Billingsly, 5th mo. 5th, 1688; Richard Harris married Elizabeth Webb, 1701; George Harris, ninth son of George and Ann Harris, was born y^e 19th Day of y^e 5th mo., 1725.

The records show that the Harris family were prominent in the Meeting at that time, and their descendants still take an active part in our Meetings.

True the *Harrison* name also appears on these records.—ELLA K. BARNARD, 1750 Park Avenue, Baltimore, U.S.A.

Remarks on the Letter in Cypher from Francis Howgill to George Fox.¹

A cypher, in the strict sense of the word, is a code in which certain arbitrary signs or symbols are made to represent certain words or combinations of words, and in which we may have identically the same phonetic sound represented by entirely different symbols. Now, in shorthand it is otherwise; the same phonetic is always represented by the same symbol, no matter in what combination that sound may occur, its chief aim being to represent words in the shortest way possible, and so attain speed in writing. Therefore it is obvious that in deciphering an unrecognized method of shorthand, when once we find the representative symbol for each sound, the rest is merely a matter of transliteration. But if we have to deal with a mixed shorthand and cypher, our task is increased a hundredfold, for where are we to draw the dividing line between the phonetic and arbitrary symbols?

To this latter type belongs the letter from Howgill to George Fox, which was published in the January number of *THE JOURNAL*, and brought to my notice by Dr. Winstone, of Russell Square, whose generous interest in all matters relating to the Society of Friends is so well known. It consists of a large number of imported and, so to speak, foreign symbols intricately woven into what was originally a regular system of recurring forms; for in the representative signs for "give," and "get" we see identically the same radical with the different modifications attached; and other similar forms, too numerous to mention, will be found on a very slight inspection of the vocabulary.

But, nevertheless, there is a mixture, for example, in the code used by the Friends of that date,

¹The subject of the use of a cypher in the writing of the early Friends is an interesting one. We do not think that it can have been a common practice, as only a few instances occur among a great number of early letters in B, and the transmission of secret correspondence does not seem to be in keeping with the open methods generally adopted.—Eps.

x 'may'; x 'man'; x 'my' are
 phonetic; but C 'me'; ^{md 'magistrate';} — 'mind' are arbitrary.
 Again 1 'they'; 7 'that' are phonetic,
 but 6 'thou'; 8 'thy' are arbitrary.

Further { 0 'where'; 0 'which' phonetic.
 { v 'were'; c 'would' arbitrary.
 { 7 'nothing': arbitrary.
 { 7 'not': phonetic

{ 7 'give'; 7 'god'; 7 'get' phonetic
 { 7 'that'; 7 'and get'; 76 'if that'
 are arbitrary

and numerous other examples can be produced to prove that there is in it a mixture of phonetic and arbitrary signs. And what still further augments the task of transcribing the Howgill letter is the fact that it is very badly written; the lack of differentiation between thick and thin strokes (so essential in shorthand), the abundance of blotches and corrections, the exaggeration of dots and punctuations into strokes, the disregard of the position of the supplementary strokes, all tend to make the subject more difficult to the uninitiated to read. But then we may argue, that as both the supposed writer of the letter and the receiver were not, as far as is known, men of high education, it ought not to present insuperable difficulties to a man of modern learning. That is all very well as far as it goes, but it would be unreasonable to contend, or even suggest, that the letter in question was the only one in cypher that ever passed between the two men: so, therefore, we may conclude that they frequently used this code, and so became well versed in its use, and eventually abbreviated and curtailed their compound symbols into simple ones.

One other point which is of great import, the combinations of symbols used in compound words are quite arbit-

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rarily joined or not joined together, and the spacing between the words (so carefully attended to in another letter, to which we shall draw attention in a later paragraph) has been absolutely disregarded, and all the signs run into continuous lines, possibly not without some very good reason, probably to mystify unauthorized persons, into whose hands the letter might fall. To give a few illustrations of combined symbols:—

df stands for 'deceit'; *~f* 'false':

tf 'answer': *cp* 'accusations':

li 'everlasting': *so* 'eternally':

ly 'injury': *pf* 'person': *so* 'person':

ly 'restore': *p/q* 'satisfaction':

ir 'slander': *tf* 'through': *py* 'transgression'

These examples will, we think, serve to show that where we should expect a simple, or even a connected form of symbol, we find just the opposite. In fact there is no hard and fast rule which governs the system.

Very fortunately, in a collection of letters² of George Fox was found one in similar code, which bore a heading in longhand, identical to a letter in longhand directly underneath. It had been surmised that the two letters were one and the same, and we had the pleasure of proving that to be a fact. From the collection of symbols thus gained was made a short vocabulary, and it was hoped by its aid to transcribe the Howgill letter, but on comparing the two, in addition to the above-mentioned difficulties, unknown symbols kept cropping up, which would not allow themselves to be resolved by aid of the symbols in our possession; for this reason only a few unconnected words were decipherable.

It may be added, that on searching the books on Cyphers and Shorthand of that period (seventeenth century) in the British Museum nothing was found to correspond with the code in question.

² D. MSS. Box A.

Shorthand had been known for hundreds of years before this date. The earliest known application of shorthand mentioned in history is that of Cicero's slave Tyro, who used to take down notes and reports on legal and other matters for his master; and they are now called Tyronian notes, *Notæ Tyronianæ*. It is believed to have been introduced by the Greeks and so carried to Rome, and subsequently diffused more or less over the continent.

Suetonius makes mention of cryptograms, as distinct from shorthand, in the following passage,

"*In quibus epistolis, si qua occultius perferenda essent, per NOTAS scripsit.*" Suet. *Caes.* 56. "In which letters, if anything secret was to be communicated, he wrote it in cypher."

That Seneca knew of shorthand, we gather from this passage in his *Epistolæ*,

"... *verborum notas*, quibus quamvis citata excipitur oratio et celeritatem lingue manus sequitur?" Sen. *Ep.* 90. "Shorthand [*lit.* signs of words], by which speech, however rapid, is taken down, and the hand follows the speed of the tongue?"

Suetonius also refers to shorthand in *Tit.* 3; and Paulinus in *Dig.* 37, 1-6, showing that even then the two systems of cypher (*i.e.* code known only to those in possession of the key), and shorthand (*i.e.* the art of representing a large number of words by a few signs), were well known, and kept distinct.

Below is given a short vocabulary, collected from the second letter to which we have above referred, and from which the illustrations have been drawn. It is one from Margaret Fox to Edward Burrough on the subject of some books he was publishing, but where the necessity for using cypher arose is not easy to see. Also in the Howgill letter this does not explain itself, unless it was owing to the religious character of its contents, which we may presume from the frequent recurrence of the name of God.

The vocabulary is arranged in alphabetical order; and, however incomplete, is interesting as being the first step towards the elucidation of the Howgill letter, and also as exhibiting parts of a hitherto unknown cypher used by Friends of the seventeenth century.

It would be very satisfactory if some readers of THE JOURNAL could throw any further light upon this interesting subject.

J. GUTHLAC BIRCH.

CYPHER SYMBOLS EMPLOYED IN THE
LETTER FROM MARGARET FOX TO EDWARD BURROUGH.
(17th Cent. c. 1660.)

A.		C. (contd.)	
a.	↗	committed.	φ ¹³ (t. ed)
accusations.	∠ p (a. s. i.)	courage.	2 ⁴ (a. s. i.)
am.	ℓ	crimes.	9-1 (crim)
and.	-		
answer.	7p ⁴ (a. s. i.)	D	
any.	2.	d.	3
arm.	W (arm)	dear.	3 ⁴ (d. v.)
art.	✓ (art)	decent.	2p ⁴ (d. s. i.)
as.	S	do.	7
author.	1/2 (a. s. i.)	down.	2
		dragon.	5-7 (drag. n.)
B.		E.	
b.	1	e.	2
be.	6	either.	1/2 (e. then)
beloved.	6u ⁴ (b. l. v.)	everlasting.	li
bird.	1/2 (b. d.)	eternally.	10u. (e. t. l. g.)
boldness.	1/2 (b. s.)		
books.	4	F	
brother.	2 ³	f.	7
		files.	7 ⁴ (f. l. v.)
		friends.	7 ⁴
		from.	2 ⁴ (f. r. o. m.)
C.		G.	
c.	7	g.	7
can.	5.	gather.	7 ⁴ (g. then)
cast.	5 ⁸ (c. s. i.)	get.	7 ⁴ (g. t.)
carry.	5 ⁴ (c. a. r. r. y.)		
chain.	7-		
clear.	5 ⁴ (c. l. e. a. r.)		
corrupt.	4		

LETTER IN CYPHER.

G. (could) /

Five. 7.
god. 7.

H.

have.	72
heads.	67
him	6
his	2

I.

1.	.
is	v
if that	46
injury.	by
is.	"v
it.	on

٢٠

justly. P.S. (justly)

K.

keep. ☐

know. ☒

L.

L.	L.	
Law		<u>L</u>
Lay.		v.
Lct.		S (Lct.)
Lies puts		v.
Love.		v.

m. M
magistrates

M. (concl.)

man's.	3
may	1
me	6
minuts	—
moved.	1 1/2 (mild)
mover.	1 1/2 (mild)
squash.	3 (mc)
my	1 (mild)

N.

not.	7
nothing.	17

o.	c
of.	c
offered	$c \vee (c \wedge a)$
or	\vee
other.	$c \supset$
out	$c, (a, t)$
own	\wedge

P.

to.	8
person.	10
person.	10 (person)
put.	81 (put)
power.	81 (put)
prefer	81 (prefer)
punish	81 (punish)
put	81 (put)

r. R.
restores

1
19, (brist)

u.

up.

5

upon

1

S.

s.
satisfaction

P
P193. (st. g. c. m.)

W.

seal

P2 (st)

were

1

self

W

way

1

set

P1 (st)

whatsoever

W

shall

W (st)

where

W

sized

PP2 (st. g.)

which

W

under

PP2 (st. g.)

whose

Op

under

W

who

W

so

S

with

W

would

W

wrote

W1 (st. g.)

To

t.

1

taken

W

that

W

the

1 (t)

they

1

there

W

therefore

W (st. g.)

their

W

thing

W

this

W

those

P

thou

W

through

W

try

W

to

W

transposed.

W PP2 (st. g.)

trunk

W (st. g.)

trunk

W (st. g.)

From the above we gather
the following phonetic symbols.

i. y.

er. or.

ed(t)

en. on.

st

tho.

1

W

W (1)

W

W

W

Joseph Williams's Recollections of the Irish Rebellion of 1798.

(Concluded from page 20.)

As instances of the lawlessness around I may mention two events that happened about the time: A family of the name of Atkins lived at Coolamaine. On the breaking out of the rebellion they fled to Wexford, but when the town was taken by the rebels, returned to their house. Seeing them pass by we brought them in and gave them some refreshment, buttermilk or something of the kind. A few days after, they were taken prisoners by the insurgents, and marched along the road at the back of the house near the kiln on their way to Wexford. The party conducting them halted just outside our place, and the old smith, before mentioned, came to me in great alarm, saying the escort had been heard talking among themselves and declaring that I ought also to be taken. He begged me to hide so that they might not be able to find me, but I said, "No! If they want me, let them come here and take me." I did not like to show any want of confidence by hiding or securing, seeming afraid in any way, but I acknowledged his kindness of intention towards me. One of the Atkins told me afterwards that the story was a true one, the men were talking as had been reported to me.

Our attention to the Atkins nearly brought us into trouble in another way. The owner of a tup or fulling-mill, close to ours, lived with his family on the opposite side of the stream to us. One of the daughters about this time went into Wexford, and on her return came to us in great apparent distress, declaring that while in town she had heard that in revenge for our conduct on the occasion referred to, the rebels intended to burn our house and mill. She said that she had been obliged to take an oath not to tell this, but that for friendship to us she warned us of our danger, and so urgent was she for us to go to a neighbour's for safety, that I went for a little, but could not be easy to remain. My father so far believed her tale that he remained walking about the yard all night in expectation of the

assault. We afterwards found out that the whole was a story, made up to get us out of the house and mill that the girl and her family might take possession of both.

The following annoying circumstance may also be told. A young fellow, about 16 or 17 years of age, who had not been out with the rebels, collected a number of children and paraded them about like soldiers. Amongst them was a little boy who had been much noticed by my mother and sister, and had frequently been about the house. There were some twenty boys in the company, armed with sticks, their leader having some kind of gun. They came one day and demanded drink. We offered them water or milk, but their captain was determined to have something stronger. It so happened that there was just then in the cellar a keg of mead, not fit for drinking, and my sister, when the party got into the house and found their way there, stood with her back to it and pointing to the empty beer casks, told the boy that we had none to give him. "But what's that behind you?" asked he. "Only mead that is not fit for drink," said she. "We'll taste it," he remarked, "and if it's not right we'll leave it," and made her bring it into the parlour where the whole party soon busied themselves upon it. A woman of the neighbourhood coming in told them such things were for the fighting men, not for them. "If *they* had got it, it wouldn't have been here for us," replied the lad.

The Sixth Month Monthly Meeting was adjourned to the Third Day before the Quarterly Meeting. I had hoped to attend it, but was too poorly to do so. We were none of us at the Quarterly Meeting. The Friends coming thither from Dublin in their own vehicles had frequently to alight and move the dead bodies out of the way. On the Meeting day a young man, who lived above Castlesow, sent down his servant girl to ask me to go to him. I told her I would do so if I could, and I accordingly went up. He was at home with his sister, and he told me that he wanted to see me in order to charge me if I valued my life not to venture to Meeting again, as he had heard I had done. Morgan Byrne, such was the name of my new friend, had been a yeoman, and had deserted to the rebel side. Most likely he knew that the fortunes of his party were on the decline, and wanted in good time to make friends with loyalists. When the insurrection was put down he was obliged to hide from the Government, and wandered from place to place,

often coming here to supper, but I was always unwilling to let him stay long lest he might be arrested in our house, and I frequently told him that I never should be able to convince those around that we had not betrayed him ; but he always had full confidence in us.

We knew scarcely anything of the movements of the royal troops. Reports were frequently brought in, but generally false, and even when they were at Oulart Hill, the day before the battle of Vinegar Hill, we were ignorant of the fact. About 6 o'clock on the morning of the battle we could hear the cannon, and from the high ground near the haggard, I could see the smoke and guess that the fighting was at Vinegar Hill or Enniscorthy. I noticed the difference between the report of the cannon and mortars. About 9 or 10 o'clock the firing ceased. We sat down as usual, it being our Meeting day (Fifth Day), and before the sitting was over several fugitives from the battle hurried by. The servants were in great excitement. My sister asked one of them what was the news, "Oh, we may all lie down and die," was the reply. Some said that the fight was to be resumed at Wexford, but there was nothing of it.

The next day (Sixth Day) I went into the field and met two soldiers, who took my watch, a shilling that I had in my pocket, and my penknife. They talked of taking me prisoner, and I said I should like to let the people at home know beforehand. This induced them to come over to the house, where they took my father's watch, also some money from my sister, and one of them turned out an old tea-chest in which were my silver shoe buckles and two bad shillings. These latter he carried off and left the buckles behind. We told them we were Friends and took no part with either side, and, satisfied with their plunder, they left us in peace.

I had a similar encounter about this time. Being on the high ground behind the house I saw a quantity of smoke to the south-west, and having heard a report that the houses of two of our neighbours were likely to be burned, I went towards the place to see whether they were on fire. I was espied by a party of yeomen, and two of them came towards me across the fields. When I saw what they were about I stopped, and one of them called me over. I thought it best to go up boldly, as if I were not afraid. He asked me some questions as to where I was going, and I answered that I had just come up from my place to see where the fire was. He put his pistol to my head, and, as he confessed after-

wards, was on the point of shooting me, when a comrade of his, John Crane, rode up and called to him to stop, for I was a friend of his. He (John Crane) told me afterwards that he was in such a hurry to save me and so confused at seeing the great danger I was in, that he could not in the least remember my name, though he knew it well, having served his time with my uncle, Richard Neale, in Waterford.

Some time after the battle of Vinegar Hill, it came to my knowledge that a great many women, wives and daughters of farmers mostly, were sheltering in the out-houses belonging to our place, refugees chiefly from Enniscorthy and the neighbourhood, where the army was in possession. There were several, too, of a better sort hiding in the meal-room, amongst them two sisters of Morgan Byrne. This party had brought beds and bedding with them, and kept themselves closely concealed, having got in through the trap door by means of a ladder, which they pulled up after them. Large parties of soldiers were frequently in the house, and yet the whereabouts of these fugitives was never suspected. Those hiding round in the sheds, etc., had been there a good while before we knew, and we took little notice of them, except giving them food when they came begging at the door, such conduct being safest for all parties.

One morning, just at this time, an officer, with a party of, I think, the 4th Dragoons, passing by, halted, and sent in to inquire whether we could supply them with food. It so happened that a loin of veal was roasting at the fire for the family, considerably increased just then by the uninvited guests before mentioned, and a piece of bacon boiling for the servants and others, besides which a quantity of barley bread had been baked. Hearing of the officer's question I went out to speak to him, my father being deaf and infirm, and invited him and his company in, my sister setting the veal and a piece of wheaten bread before him in the parlour, while the daughter of the owner of the tup-mill supplied the men in the kitchen, in two or three divisions, with bacon, barley bread, and milk.

The officer was very civil and asked me whether there were any rebels hiding in the neighbourhood, telling me if I knew of such, to desire them to lay down their arms and get protections from the Government. At this very time I knew that a number of men, who had been more or less concerned in the rising, were crowded into a sort of covered

passage for the mill-stream in the yard, crouching in as they could with their feet in the water. I had not seen them myself, but I knew of their whereabouts, and that their terror was extreme at the nearness of the soldiers, all making sure that, if discovered, they would every one be forthwith dragged out and shot. So close were they to the troops that the man farthest out could see the latter through the grass at the entrance of their refuge. In answer to the officer's question I said generally that there were doubtless people hiding round, and that if I saw them, as I might very likely in the morning or evening, that I would give them his message. When he and his men were gone, I went to the party in the mill-yard and repeated his words, telling them that I left them to do just what they thought best, I taking no responsibility in the matter. There was such danger of suspicion as to betrayal that these precautionary words were needed. Almost all of these men eventually took out protections, though in many cases the injunction as to giving up arms was not attended to.

A week or ten days after the visit of the officer just mentioned, my sister and I were appointed to buy some clothing for a family of Friends whose house and almost all they possessed had been burned. While going into Wexford, we passed hundreds of the country people on their way in to take out protections or returning from the same errand. When we reached the bridge leading into the town I was stopped by a guard there. I told the officer on duty that my business had nothing to do with protections, but he would hear nothing, and sent me to the office under an escort of soldiers. Fortunately for me, Colonel George Le Hunte was the presiding officer there, and when he saw me from the window, he called, "Come here, Joe," desiring me to join him in the room where he was. When I had told him that I should want a pass to get by the guards—"Fill him up a protection," he called to his clerk; "No," said I, "I will not have one. I have not been concerned in the Rebellion, and I will not let it appear as though I had." "You are right," he answered, and desired that a pass only should be prepared for me, to save me from annoyance or interruption in going about my business.

The Settlement of London Yearly Meeting.

At the present time, when London Yearly Meeting, after having uninterruptedly held its sessions in the Metropolis since the days of Charles II., is about to meet at Leeds, in Yorkshire, it may be interesting briefly to recite the date and places of some of the early meetings more or less closely connected with the establishment of this the governing body of the Society of Friends in Great Britain and Australasia. Details of its origin, as might be expected in any case, and especially under the circumstances of fiery persecution attending the rise of the Friends, are involved in some uncertainty, but it is not difficult to trace in the proceedings of the General Meetings held in various places, some of which were formerly styled Yearly Meetings (an incomplete list of these is given below), and in the periodical gatherings of the preachers or "public Friends," the progress of the movement which called London Yearly Meeting into existence and determined its character. It would appear as if annual gatherings of the "public Friends" were held in London in 1661 and succeeding years, with occasional intermissions, probably through the stress of persecution, and that the first Representative Yearly Meeting met in 1673. In the next four years, meetings of "public Friends" only were held, and the second Representative Yearly Meeting for the whole country followed in 1678. Since that date there has been no intermission in the annual sessions of the Representative Yearly Meeting in London.

The Circular Yearly Meetings, held subsequently in various places, must be distinguished from the Representative Yearly Meeting possessing legislative and administrative functions, whilst the Circular Yearly Meetings were almost exclusively occasions for evangelistic effort.

The following authorities may be consulted: Historical Introduction to the two-volume reprint of the *Epistles from the Yearly Meeting . . . 1681 to 1857*, written by James Bowden; Introduction to Part 3 of the *Book of Christian Discipline*, written for the edition of 1834 by Samuel Tuke; John Barclay's *Letters etc., of Early Friends*, 1841; *The Journal of George Fox*, 8th edition; Barclay's *Inner Life*; Beck and Ball's *London Friends' Meetings*, p. 53.

1654.

SWANNINGTON, LEICESTERSHIRE.

"A general meeting. . . . To this meeting several Friends came from various parts."²

1656.

BALBY, YORKSHIRE.

For the northern counties. Epistle issued "To the Brethren in the North."

1656.

NEAR SKIPTON, YORKSHIRE.

1657.

SKIPTON, YORKSHIRE.

Probably held. George Fox wrote, under 1660, "This Meeting [at Skipton] had stood several years."

1658.

JOHN CROOK'S, IN BEDFORDSHIRE.

"General Yearly Meeting for the whole nation . . . lasted three days . . . many thousands of people were at it."³ Probably held at Beckering's Park, near Ridgmount.

1658.

SCALEHOUSE, NEAR SKIPTON, YORKSHIRE.

Epistle dated 24th of Fourth month, from "Friends out of the Northern Counties of York, Lincoln, Lancaster, Chester, Nottingham, Derby, Westmoreland, Cumberland, Durham, and Northumberland."⁴

1658.

CAMBRIDGE.

For the eastern counties.

1659.

HORSHAM, SUSSEX.

Counties of Kent, Sussex, Surrey, and Hants. Epistle.

1659.

CHIPPENHAM, WILTSHIRE.

Wiltshire and parts adjacent.

1659.

BULL AND MOUTH, LONDON.

1659.

SKIPTON, YORKSHIRE.

For the northern counties. Epistle dated 29th of Fourth Month.

²Journal, i. 199; 469n.

³Journal, i. 418-427. See JOURNAL OF F.H.S. i. 41n.

⁴Journal, i. 418n; Letters, p. 286n.

1659.

DURHAM.

Durham and adjacent counties. Epistle dated 1st of Eighth Month, and addressed to Friends who were to meet at Skipton on the 5th.

1659.

SKIPTON, YORKSHIRE.

For the northern counties. Fifth of Eighth Month.⁵

1660.

BALBY, YORKSHIRE.

"Yearly Meeting at that time was held in a great orchard of John Killam's, where it was supposed some thousands of people and Friends were gathered together."⁶

1660.

SKIPTON, YORKSHIRE.

"A General Meeting of men Friends out of many counties, concerning the affairs of the Church."⁷ Epistle dated 25th of Second Month.

1660.

SKIPTON, YORKSHIRE.

Probably held late in the year.

1661.

KENDAL, WESTMORLAND.

Epistle dated 1st of Ninth Month.

1661.

LONDON.

"From thence [Skipton, 1660], it was removed to London the next year, where it hath been kept ever since; as being looked upon a more convenient place."⁸ There is not any record of a meeting held this year.

⁵*Letters*, p. 292n.

⁶*Journal*, i. 467-469, ii. 516.

⁷*Journal*, i. 469; 470.

⁸George Fox's *Concerning our Monthly and Quarterly and Yearly Meetings*, dated Fifth Month, 1639, printed in *Letters*, pp. 311-317.

George Fox mentions in his *Journal* that "general meetings" were held in Westmorland and Devonshire in 1657, in Westmorland in 1660, in Somersetshire, Westmorland, and Cumberland in 1663, in Yorkshire in 1666, and in Cornwall in 1668, and that "general men's meetings" were held in Staffordshire, Cheshire, Wales, and Worcestershire in 1667, and twice in Somersetshire in 1668, but it does not appear from his reference to them that they exercised any executive functions. The Yearly Meetings held in York, mentioned later in the *Journal*, do not come within the scope of this article.

1662-1665.

No known records of any national gatherings in these years.

1666.

"General Meeting of Publick friends." Epistle dated Third Month.

1667.

No record of Meeting held.

1668.

"General Meeting of Publick friends." Second Month.

1668/9.

"General Meeting of Publick friends." Epistle dated 16th of Eleventh Month, 1668. Margaret Fox says, "In that time I went down into Cornwall with my son and daughter Lower, and came back by London to the Yearly Meeting, and there I met with him [George Fox] again."⁹

1670.

"The next meeting will be held about the time called Easter, in the year 1670, at London."¹⁰ No record of the holding of this Meeting, however, has yet been met with. The Index to the first edition of George Fox's *Journal*, prepared, presumably, by Thomas Ellwood, gives under "Meetings," a reference to a Yearly Meeting at London, 1670, mentioned on page 349, but this must have been the Yearly Meeting of 1671. Indexes to later editions, except the edition published in 1827 which slavishly followed the first, omit the date in this reference.

1671.

Attended by George Fox just before his departure for America. Epistle dated 13th of Fourth Month.

1672.

Ministers only. Epistle dated 29th of Third Month. The minutes made this year are the first appearing in the thirty-one volumes of Y.M. minutes, preserved in D., which contain the official annual records from that date to 1904.

⁹ Margaret Fox's *Testimony* to her husband, in his *Journal*, ii. 517. It is not certain, however, whether the reference is to this Y.M. or to the one held earlier in the same year.

¹⁰ From Y. M. Epistle of 1668/9.

1673.

Representatives consisting of six for London, three for Bristol, two for Colchester, and one or two for each of the Counties of England and Wales. Ministers could also attend if they wished. Epistle dated 26th of Third Month.

1674-1677.

Ministers only. Epistles dated 27th of Third Month, 1675, and 12th of Fourth Month, 1677.

1678-1904.

Representatives. Epistles dated 24th of Third Month, 1678, 11th of Fourth Month, 1679, 3rd of Fourth Month, 1680, 24th of Third Month, 1681, from which year to the present time there has been an unbroken succession.

Robert Smith and William Dewsbury.

Att a quarterly meetinge at Erith, the third of the 4th month, 1673.

Robert Smith appeared in this quarterly Meeting, and acknowledged that through some reportes that he receiued in the wronge part their was for a time some prejudice begott in him against William Dewsbury, which occasioned him to speake some thinges reflecting on him behind his backe, wherein he seeth he was to blame; And for the future hopes so to walke as that he may give no offence in that Matter, nor any thinge of the like Nature, neither to ffriendes of truth nor others. And he desires that all that he hath spoken, that hath not had the Savour of truth, reflecting on y^e Meetinge Or on any perticuler, May for Euer be put downe in himselfe, and others, so as to die out of their Minds.

ROBERT SMITH.

A true Copy of what he writt his name to :

Wittnesse JNO PEACOCK.

From Huntingdonshire Q.M. Minute Book, 1670-1699, deposited in D.

Joseph Rule, the Quaker in White.¹

One of the most estimable men and, withal, singular characters, which eighteenth century Quakerism produced, was undoubtedly the subject of this notice.

From particulars furnished to *The Friend* (London) of 7th Month, 1872, by the late William Bennett, of London²—from an original letter addressed by Joseph Rule to William Allen, of Ratcliff Highway, with some pencilled notes, which was formerly in possession of the late James Marsh, of Stansted, Essex³—from the manuscript *Diary* of Rebecca Butterfield, of Stone Dean, Jordans—and from other sources, we are able to give a picture of this worthy man.⁴

Joseph Rule was born at Poplar, in Middlesex, probably in the last decade of the seventeenth century, and had but few educational advantages. He became a waterman on the river Thames, and was called a "Lack-a-daysy man" from his custom, when in difficulty or danger, of making use of this expression, instead of swearing.

He was convinced of Friends' principles at a silent meeting at Ratcliff, and afterwards believed it his duty to exhort the people out of doors, and sometimes in meetings. Some Friends could not reconcile themselves to his singular appearance (of which presently), and his labours in the Society were accordingly much restricted. About

¹ To be distinguished from the "White Quakers" in Ireland, of the middle of the nineteenth century.

² Reprinted, with brief biography, in 1882.

³ Now in D., Marsh MSS.

⁴ In addition to the above-named, there is a curious reference in a note to p. 63 of *Dr. Free's Remarks upon Mr. Jones's Letter*, 1759, respecting a meeting "on the 12th of February, 1759, . . . at a Woman's in the Borough who is one of the People called QUAKERS. Joseph Rule; formerly a Waterman, who goes about in a broad-trimmed white Hat, with long Beard, and white Cloaths, and used to preach on *Walworth-Common* against the established Church, was seen to attend upon the Occasion."

There is also in existence, in manuscript, *Jos. Collier's Account of his Journey to Barnstable with Jos. Rule and Thos. Byrd in November, 1749.* See Henry T. Wake's *Catalogue*, No. 358.125.

Recent references may be found in *Samuel's Jordans and the Chalfonts; Proceedings of the Wesley Historical Society*, iv. 103; etc.

this time, apparently, he went through London preaching to the people in the streets the necessity of repentance, carrying in his hands a small white Bible, which afterwards was in possession of the late Sarah Dimsdale.

Joseph Rule was accustomed to dress mostly, if not entirely in white or undyed clothing, including a white hat; he used a white stick also, and, in his later years, his long white hair and beard added to his singularly striking appearance. He is said to have adopted white clothing in order to attract attention, and to obtain an entrance amongst people of influence and rank; and his faithfulness and humility being exemplary, he was much beloved and respected by all classes of the community.

Joseph Rule was a frequent and welcome visitor at the once celebrated Wanstead House, Essex, then the seat of Earl Tylney, where he was often engaged in rowing this nobleman's family on the water in the grounds, and it is said that the Earl offered him a permanent residence there. Wanstead House, which was built in 1715, was a palatial residence, but through the reckless extravagance of the Hon. William Pole-Tylney-Long-Wellesley, afterwards Earl of Mornington, who married the unfortunate heiress of the estate, Miss Tylney Long, the house was pulled down in 1822, and its magnificent contents dispersed. The poor lady died of a broken heart three years later.

Joseph Rule stayed several times in Betts Street, Ratcliff Highway, at the house of his friend, William Allen, a brewer, uncle to William Allen, F.R.S., the chemist and philanthropist. His carriage in the family is described as loving and innocent, and at times he would communicate edifying counsels, especially to the children.

For some time Joseph Rule resided alone in great simplicity in a white cottage in Upton Lane (existing in 1872), which was built for him by Zachariah Cockfield. In consequence, however, of the attempted intrusion of a thief, he became so much alarmed that he left Upton, never to return.

Zachariah Cockfield was for many years a Captain in the Norway trade, and later a timber merchant at West Ham, where he died in 1786, advanced in years, his widow dying there also, in 1799. They were the parents of Joseph Cockfield, hence Joseph Cockfield Dimsdale, which accounts for the possession of Joseph Rule's Bible by Sarah Dimsdale.

In 1749, Joseph Rule was resident at Clarcham (Claverham), co. Somerset. In 3rd Month that year, he was at Stone Dean, Chalfont St. Giles, and Jordans Meeting, accompanied by George "felps," from Maidenhead; they held a public meeting at Jordans, and then Joseph Rule went to Uxbridge.

He was at Stone Dean again a fortnight later, as the guest of Abraham Butterfield, had "a little meeting" on Fifth day, and staying over First day, went to Wycombe.

He was again at Jordans on two occasions in 1757, lodging at Stone Dean, and at Joseph Lovelace's.

In 1762, John Wesley met him in the neighbourhood of London, and says in his *Journal*, under date, Friday, March 5th, "I had a long conversation with Joseph Rule, commonly called the White Quaker. He appeared to be a calm, loving, sensible man, and much devoted to God."

In 1765, when an old man, Joseph Rule removed, as he writes to William Allen, 8mo. 26th,

further up into ye hill countrey near to ware Isaac foster Lodged with me at a litel vilage called Landvare [or, Londvear, co. Monmouth, query; Lanvair Iscoed, some six miles W. of Chepstow], and I Rent of ye fammer where he was with me a private [?] house, where I live Retiered, Labouring to compose my mind in heavenly things. . . . I am near three Miles from Meeten, ye friends hear are very few, and very poor; hear is one Publick friend that often apears in a Large Testimony, a very honest; poor man, but I have nothing to Say in meeten; ye poor peopel of ye nighbourhood are very friendly with me, and comes to my house to Se me; but I am much allone; I have a fine prospect as I walk in my Garden that I can Se many Miles and se ye endlis shoer, so thus, my dear friend; I Live comforably with content." ⁵

This letter is addressed to "My very Kiend and much Esteemed friend, Willam, whom I Love in ye Truth." The letter reads like one written by the early Friends in its quaint diction. He refers to times of depression, of deliverance therefrom, and of renewed hope. He salutes William Allen and his excellent servant, France, to whom he sends love, as also to his correspondent's son, John Allen, "thy man, John, and to thy brother, Job [father to William Allen, F.R.S.], and Isaac Foster, and friend Headen, and when thou feel thy mind free to write to me, I Shall be Glad to hear." He also was glad to learn "that thy [brewing] coper and thing dus very well."

The next year, 1766, Joseph Rule was resident at

⁵ Transcribed literatim from the original in D.

Cowbrey Farm, near Ross, co. Hereford, which, since pulled down, was situated in a retired and beautiful valley, in a richly wooded part of Herefordshire, and was the native place of William Bennett's wife, Elizabeth, *née* Trusted, with whose grandparents Joseph Rule resided. Elizabeth Bennett was the younger daughter of Imm and Mary Trusted, of Cowbrey, the former of whom was one of the sons alluded to by Joseph Rule below. In a very interesting account of E. Bennett in *The Annual Monitor* for 1892 we find that she died in 1891, aged 92, her father having died about 1816, and her husband, whom she married in 1828, about 1873.

In a letter dated 4th Month 17th, 1766, Joseph Rule writes from Cowbrey farm a loving epistle to a Quaker correspondent, in which "the earnest prayer of poor Joseph Rule" is that the "blessed state of immortal bliss may be the joyful lot of your souls and mine, with all the faithful." He adds:—

I am well in health, and my lot is cast into a sober, loving, religious family, that are very tender of me, and offered for me to live with them freely for nothing, but I would not impose on their Christian love. . . . It is a large farm; I have a delightful room that looks into the garden. They have three sons—very sober, virtuous, young men,—who work on the farm, and we live in much love together, and the Friends are glad I am come amongst them. The townspeople [at Ross] are very friendly, and many of them come to Meetings. I think, if the Lord will, to go with the farmer's wife and sons to Bristol Yearly Meeting. She is a heavenly-minded woman. I have sweet, retired, and solitary walks to compose my mind, and a neat parlour, private to myself from the family, for they keep many servants. So I live very happy in this the last stage of my life, through the Christian love of thee and the rest of my friends, whose hearts the Lord has opened in much kindness to me.

Farewell in Christ our dear Lord,

JOSEPH RULE.⁶

In 1767, 4th Month 15th, Joseph Rule came to live at Joseph Lane's, at Jordans, Bucks.

This year we find him attending the burial at Jordans of Rebecca Charsley, and in 1768 that of Martha Howard and of Mary Child. In 9th Month, this year, he was present at the Monthly Meeting held at Jordans, and a month later at the funeral of Rebecca Mildred there, when Samuel Fothergill and Isaac Sharples were also present, and he was again at the Monthly Meeting in the 11th Month.

In his latter years he was afflicted with the chalk gout, and would frequently put his bare foot out at the chamber window in order to ease the pain, and shut down the sash.

⁶ Transcribed from *The Friend* version, not from the original.

In the year 1770, 3rd Month 11th, "our friend, Joseph Rule, departed this life [at Joseph Lane's], and was buried the 18th of the same at Jordans, Isaac Sharples, Thomas Whitehead, and Joseph Rose [being present], a very large and good meeting." The Chalfont St. Giles parish register adds, "a noted Quaker."

William Allen's account further states that

being so remarkable a man, although it was winter [another account erroneously states it was summer, and it really was spring, or, perhaps, "Blackthorn Winter"], and a retired place, a very large concourse of Friends and others attended his Funeral, so that insted of bringing the Coffin into Meeting, it was set in the bottom of an amphitheatrical Holo in the Ground [so well known to those acquainted with Jordans], and the multitude ranged around; many testimonies [were] delivered, and before the Company withdrew, a Shower of snow descended and Clad the whole assembly and Coffin in white.

A fitting circumstance truly, as attending the interment of such a white-apparelled, white-souled saint!

William Bennett's account adds that Isaac Sharples repeated the words, "Behold, an Israelite indeed, in whom is no guile."

To conclude, it may be interesting to note that Joseph Rule's grave at Jordans was one of the very few identified, some fifty years ago, when head-stones were placed over the graves of members of the Penn, Penington, Ellwood, Vandewall, Green, and other families. The date, however, 1765, was erroneous owing to the imperfect Friends' registers. The Butterfield Manuscript and the Chalfont St. Giles Parish Register clearly show that Joseph Rule lived until 1770, and at the instance of W. H. Summers, now of Hungerford, the date was amended some ten years ago.

JOSEPH J. GREEN.

Early Friends and the Use of Tobacco.

14th of 4th mo. 1691. It being considered that the too frequent use of smoking Tobacco is inconsistent with friends holy profession, it is desired that such as have occasion to make use thereof take it privately, neither too publicly in their own houses, nor by the highways, streets, or in alehouses or elsewhere, tending to the abetting the common excess.—HARDSHAW M.M., Lancashire.

"George Fox" in the "Dictionary of National Biography."

CORRIGENDA AND ADDENDA.

A volume of Errata to the *Dictionary of National Biography* has lately been issued. It is very useful; and it might be enlarged. For instance, there are no Errata to the article, "George Fox." The writer of that article desires to correct some mistaken statements, and to improve one or two others.

P. 117.

"His mother, Mary Lago"; add "died in 1674." See *Journal of George Fox* for that year.

P. 118 a.

"John Machin, lecturer at Atherstone." This is a wilful blunder, which unfortunately has misled others. Observing that names were often wrongly given in *The Journal*, the writer imagined that "Macham" was put for "Machin," though there was no evidence that Machin was "lecturer at Atherstone" as early as 1645. The right description is, "John Macham, prebendary of Lichfield." This Macham was a Dorsetshire man, B.A. of Lincoln College, Oxford. See Walker's *Sufferings of the Clergy*; Foster's *Alumni Oxon.*

P. 118 b.

"'One Brown' prophesied great things of him." This was Robert Brown, a Fifth Monarchy man, who was put into the sequestered living of White Lady Aston, Worcestershire, and ejected after the Restoration. His subsequent career is obscure, but on 30th January, 1688, he received a call (though not a Baptist) from a Baptist congregation at Plymouth, and died there on 22 Feb., 1689. It is said that he died "by excessive preaching"; how far this malady proved fatal to his hearers is not stated. See *Reliquiae Baxterianae*, iii., 19; Calamy's *Account*, and *Continuation*; Palmer's *Nonconformist's Memorial*, 2nd edition; Ivimey's *Hist. Eng. Baptists*, vol. ii.

P. 119 a.

"The term [Quaker] got into the House of Commons' Journals as early as 1654." Perhaps its earliest appearance in print is in Thomas Hall's *The Pulpit Guarded*, 1651.

P. 119 b.

"Baxter's remark"; read "Calamy's version of Baxter's remark."

P. 119 b.

"Removed the remaining elements of insubordination." This is true, up to date; but some reference should have been made to the Story-Wilkinson and Rogers schism, 1675-86.

P. 120 a.

"Margaret writes to her husband"; add "then in London."

P. 120 b.

"His marriage on 18 Oct., 1669"; read "his marriage at Bristol on 27 Oct., 1669." See *Journal*; and Webb's *Fells of Swarthmoor Hall*.

P. 120 b.

The reference to Leslie's *Theol. Works*, 1721, is correct, but the passage about Fox's "straight hair" first occurs in Leslie's *Defence of The Snake in the Grass*, 1700. It should be added that the "curl" of Fox's hair is specified in *Journal*, orig. edit., p. 259.

P. 121 a.

The portrait "in the possession of Mrs. Watkins" was subsequently acquired by Joseph Smith, who sold it to an American purchaser.

P. 121 b.

"Wesley . . . never mentions Fox." Unhappily this is not so. He does once, in this connection: "St. Augustine himself (a wonderful saint! as full of pride, passion, bitterness, censoriousness, and as foul-mouthed to all that contradicted him as George Fox himself)." See Wesley's *Works*, ix., 296.

P. 121 b.

"*Nineteenth Century*, April, 1889"; read "March, 1889, 'The Value of the Witness to the Miraculous,' p. 451."

ALEXANDER GORDON.

Prize Essays on the Causes of the Decline of the Society of Friends.

In Third Month, 1858, advertisements appeared in various newspapers notifying that "A Gentleman who laments that, notwithstanding the population of the United Kingdom has more than doubled itself in the last fifty years, the Society of Friends is less in number than at the beginning of the century . . . offers a prize of One Hundred Guineas for the best Essay that shall be written on the subject, and a prize of fifty Guineas for the one next in merit." The adjudicators were Frederick Denison Maurice, Professor J. P. Nichol, of Glasgow, and E. S. Pryce, of Gravesend. Their decision on the over 150 Essays submitted was given in 1859.

The name of the "Gentleman" is still unknown. A correspondent writes that it was not any Friend of the name of Rowntree, as appears to be implied on p. 28. Can any reader state certainly who gave the prizes?

The following Essays, printed about this time, formed part of the "Decline" literature. The titles of others written for the competition would be welcomed.

<i>An Essay on the Causes of Decline</i> , by "Quantum Mutatus"	1858
<i>Quakerism Past and Present</i> , by John Stephenson Rowntree, first prize	1859
<i>The Peculium</i> , by Thomas Hancock, second prize	1859
<i>Essay on the Society of Friends</i> , by Samuel Fothergill	1859
<i>The Society of Friends</i> , by Joseph John Fox ("Ora et Labora")	1859
<i>A Fallen Faith</i> , by Edgar Sheppard, M.D.	1859
<i>The Hibernian Essay on the Society of Friends</i> , by a Friend of the Friends ("Seek and ye shall find"), said to be by Joseph Fisher Alexander, of Limerick	1859
<i>The Society of Friends, its Strength and Weakness</i> , by Edmund Fry	1859
<i>The Quakers or Friends, their Rise and Decline</i>	1859
<i>The Decline of Quakerism</i> , by Robert Macnair, M.A.	1860
<i>An American View</i> [by Samuel M. Janney?]	1860

<i>The Society of Friends and their Powerful Witness</i> [by Hudson Scott ?]	.. .. .	1860
<i>The Sure Foundation</i> , by William C. Westlake	.. .. .	1860
<i>Quakerism versus The Church</i> , by an Ex-member	.. .. .	1860
<i>Man's Restoration</i> , by William Brown, jun.	.. .. .	1860
<i>An Inquiry into the Laws of Organized Societies</i> , by William Logan Fisher	.. .. .	1860
<i>Quakerism, Catholic and Evangelical</i>	.. .. .	1863
<i>Friends or Quakers?</i> by a Friend to Quakers	.. .. .	1864
<i>An Honest Confession of the Cause of Decadence</i> , by a Member	.. .. .	n.d.
<i>Nehushtan. A Letter addressed to Friends, on Peculiarities of Dress and Language</i>	.. .. .	n.d.
<i>The Principle of Ancient Quakerism</i>	.. .. .	n.d.
<i>Reflections on the Early History and Present Declension of the Society of Friends</i> , by "Clemens."	.. .. .	n.d.

A Friend writes, "I believe William Thistlethwaite also submitted an essay to the judges, a good deal of which was afterwards published in his *Lectures on the Early History of Friends in Bristol and Somersetshire*, 1858."

Numerous reviews of above books, and references to the subject they deal with, may be found in the periodicals of the time. See also Susanna Corder's *Remarks on the "Prize Essays,"* 1860.

A fresh interest in the competition has been recently aroused, and various enquiries on the subject have of late reached the Library Department at Devonshire House.

Nicholas Waln to Arthur Howell.

Arthur Howell, an eminent minister, was in the habit of leaving his communications till late in the meeting, often beginning when it was nearly time for meeting to close. One day, Nicholas [Waln, another well-known minister] walked up to him and said,

"Arthur Howell, what's the reason,
Thou art always out of season?
When it's time to go away,
Thou must always preach and pray."

From "*Centennial Celebration of Arch St. Meeting House, Philadelphia,*" 1904.

Meetings in Yorkshire, 1668.¹⁵

Continued from page 36.

North Riding	Meetings.	Townes belonging to Meetings.	Names of some prsons belonging to each Meeting.
Thes 4 Meetings one Monthly Meeting	Malton	Old Malton Holme ¹⁶ Hovingham Rullington ¹⁷ Scamston Langton Setting- ton	Rog ^r Hebden, Thomas Thom- son, Will ^m Browne, Geo : Cliffe, John Gibson, Will Spencer, Rob : Browne, Tho : Johnson, John Clark, Nich : Hopperton, Will ^m Sollett, Rich : Carr, Fran : Clark, Tho : Dob.
	Marrish	Pickering Thornton Wrellton Asleybye	Roger Skelton, Rog ^r : Chap- man, Robert Smailes, Step : Keddy, Rich : Foster, Rich : Camplin or Campland.
	Burdsall	Acklam Leauening	
	Barton	Crome ¹⁸ Boomer ¹⁹ Shirifhatton Strensill Thornton	Chr : Hallyday, Tho : Agar, Ralph Green, John Hicks, Christo : Hardistye, Mich : Nichollson, John Pickerin, Thomas Scott.

¹⁵ The following are the principal authorities for the topography of Yorkshire :—

Yorkshire, London, 1610; *The North and East Ridings of Yorkshire*, London, 1610; *The West Ridings of Yorkeshyre, with the most famous and fayre Citie of Yorke described*, London, 1610; Performed by Johan Speede.

Villare Anglicum : or, A View of the Towns of England, Collected by the Appointment of Sir Henry Spelman, Kt. 1635.

An Alphabetical Index of all the Towns, Villages, Hamlets, &c. in the County of York and the County of the City of York. Being a second edition of *Nomina Villarum Eboracensium*, with many improvements, and refer-
ences to find each place in Tuke's Map of the said County; York: Printed for J. Tuke by C. Peacock, and sold by all the booksellers in the city and county of York. 1792.

The 1816 edition of *Nomina Villarum Eboracensium* is in D., but the Library lacks the Map. John Tuke was a land-surveyor, of York, son of William Tuke. He died in 1841, aged eighty-two years.

North Ryding	Meetings.	Townes belonging to Meetings.	Names of some prsons belonging to each Meeting.
Thurske Thes four meetings one Monthly Meeting.	Craike	Sutton Hubye Toullerton Thoulterup ²⁰ Stillington	Valintine Johnson, John Lup- ton, James Cookson, Geo : fallowfeild, Richard Smith, Rich : Dobson, Josyas Cook- son, Mach : Todd, John Tayler, Willm Woodworth.
	Wildon	Thursk Bolke ²¹ Oulstead Greife ²² Ampleford	Isack Linsley, Mathew Day, Benia : Mason, Willm Thurnam, Willm Crosbye, Willm Clarkson, John Deighton, Thomas Jackson, Bryan Peart, -Willm Woodworth.
	Burrabye	Osmotherley Thimelbye Allerton Keybecke	Geo : Robinson, Tho : Foster, Cuthb : Tyreman, Tho : Waidd, Willm Robinson, Robert Bulmer, John Foggett, Robert Paull, Geo : Windraw, Jo : Duning, Thomas Tireman, Anth : Blaiklocke, Nicholas Robin- son, T. Apleby.
	Bildaill		Valentine Jackson, Thomas Howgell, Geo : Baites, Thomas Coultas.
Richmond Thes four Meetings one Monthly	Hartforth & Cattericke belongs to Richmond		Fran : Smithson, Phillop Smales, Robert Gosling, John Chayter, Thomas Johnson.
	Swaldaile		Nicholas Raw, Ralfe Peacocke, John Key.
	Wenser- dale And Coverdaile		Richard Robinson, Barth : Haryson.

North Ryding	Meetings.	Townes belonging to Meetings.	Names of some prsons belonging to each Meeting.
meeting	Massam	Paterick Brunton Well Burton	Robert Lodge, Willm Pratt, Math : Beckwith, Rich : Haw- ley, Rich : Whorlton, Thomas Whitton, Will Beckwith.
Ostburgh Thes 5 Meetings one Monthly Meeting	Stoxley	Carlton Eaton ²³	Fr: Rowntree, Christopher Man, John Scarth, Willm Chapman.
	Airson		Thomas Jackson, James Jackson.
	Gis- brough	Scugdail Lazenbye Lacconbye	Geo: Robinson, Sen ^r . & Jun ^r ., William Robinson, Robert Jackson, Edw: Hunter, Willi Barker.
	Leverton	Rowsby Morsom Hinderwell Elerbye Lealam ²⁴ Westerdaill Danbye	Phill: Scath, Rob: Porrett, Willm: Tiplady, Rob: Tiplady, James Stones, Rich: Shipton, Willm Wood, Jo: Barker.
	Rosdaill	Farndaill Hutton in ye hole Gillimoore Kirbye Mooreside	Henry Wilson, Jo: Stockdale, Robert Pearson, Jc: Robin- son, John Brookbancke, Christopher Stockdale.
Thes three—	Scar- brough	Seamer Orton ²⁵ Eaton ²³ Wikehoulme	Peter Hodson, Jo: Grime, Jo: Carye, Johnathan Robinson, Ralph Hoper, Rob: Mellow, Christ: Shepard, Willm: Hart, Geo: Allattson, Tho: Stainrigg, John Storr, James Mason.

North Ryding	Meetings.	Townes belonging to Meetings.	Names of some prsons belonging to each Meeting.
meetings one monthly meetings	Silpha	Harwood dale Burniston Hacknes Stainton Daile Sufeild	Rob : Himer, Rob : Trott, Rob : Johnson, Jo : Dickon- son, Phillop Bellerbye.
	Whitbye	Fyling daill Mytan Hill ²⁶ Ravens Hill Eastraw ²⁷ Lairpool ²⁸	Sam : Nellist, Geo : Vaughan, Jo : Tiplady, Joseph Lyell. Will ^m Lotherington, Will : Heslam, John Hall, Josias Blenk [home], Jo : Ryder, Jsack Hay, Jacob Hudson, Tho : Marwood, Robert Wilson, Rich : Thornell.

¹⁵ Probably, South Holme.

¹⁷ Rillington.

¹⁸ Crambe.

¹⁹ Bulmer.

²⁰ Tholthorpe.

²¹ Balke.

²² Perhaps, Griffen Farm.

²³ Ayton.

²⁴ Lealholm.

²⁵ Irton.

²⁶ Mitten Hill.

²⁷ Eastrow.

²⁸ Lairpool.

To be concluded.

Wheat for William Penn.

Dover River in Kent County,

the 12th of July, 1704.

Received on board my Sloop Called the Callapatch of
& from William Rodeney, in good order & well Con-
ditioned fifty two bushells of Wheat, being for the use of
W^m Penn, Esq^t, Prop^{ty} & Govern^r, &c. And to be delivered
at Philad^a unto m^r James Logan, Sec^y, I say, Reced the day
& yeare afores^d p me

BENJ : WHITE.

Copied from the original in D (Penn MSS. 5).

Friends in Current Literature.

Three volumes have now appeared of the family memoirs entitled, *Among Ourselves: To a Mother's Memory, being a Life Story of principally seven Generations, especially of the Morris-Truclblood Branch, including not only Descendants of Benoni and Rebecca (Truclblood) Morris, but their Relatives and Connections*, written by Sarah P. Morrison (Plainfield, Ind.: Publishing Association of Friends). The volumes are headed respectively, "Out of North Carolina," "Catherine [Morris] and Her Surroundings," and "Catherine and Her Household." Though primarily intended for members of the family whose fortunes are followed through several generations, the contents of these volumes are well worth perusal by a much wider circle. There are some interesting illustrations. Volume the fourth is in preparation.

A melancholy interest attaches to the *Genealogical Sketch of the Descendants of Samuel Spencer, of Pennsylvania* (Philadelphia, Ferris and Leach, 1904), owing to the decease of the author, Howard M. Jenkins, before its publication; but we are told in the Preface, written by the author's son, Arthur Hugh Jenkins, that most of the materials for the book had been collected prior to his father's death. Samuel Spencer emigrated to Pennsylvania about 1700; in the publication of records of his descendants, H. M. Jenkins has added another to the important family histories which have come from the pen of our American Friends.

The transcript of portions of the Diary of John Smith, of Burlington and Philadelphia, by Albert C. Myers, entitled, *Hannah Logan's Courtship, A True Narrative* (Philadelphia; Ferris and Leach, 1905), is another contribution to past American History, which will be much appreciated, and especially so, as we are therein introduced to the inner life of Colonial Quakerism of the first half of the eighteenth century. The reader will follow the daily events of John Smith's life with interest, and sympathise with him in the various delays which occur in the negotiations for his marriage with the daughter of James Logan, Colonial Governor of Pennsylvania. Many explanatory notes are given, and the book is furnished with a sixty-two page Introduction, numerous illustrations, and a full Index. It forms a companion volume to *Sally Wister's Journal*, by the same editor.

The first publication issued by the Friends' Historical Society, of Philadelphia, is most valuable and interesting. It consists of the proceedings of the Centennial Celebration of the Meeting House at Fourth and Arch Streets, Philadelphia, held in Sixth Month, 1904, when papers were read by George Vaux, Susanna Kite, Francis B. Gummere, Frances Tatum Rhoads, and Isaac Sharpless, dealing with past events in the Quaker world of Philadelphia. These papers are printed in full, and illustrated by numerous reproductions of old and rare portraits and pictures. The addition of a full Index would have added greatly to the usefulness of the book.

In *Antiquarian Notes*, Vol. III., Part 30, the editor, G. Eyre Evans, of Aberystwyth, has an article on "Presbyterianism in Caermarthenshire, A.D. 1710," being the records of the visitation in that year of Edward Tenison, Archdeacon of Caermarthen, in which there are a few references to "Quakers." In the parish of Llacharn (Laugharne), there was a Friends' Meeting, attended by two families. The Meeting House appears to have occupied the site on the cliff, where now stands the Congregational Chapel. In the parish of Llan Ddewi Welffri there was a family of Friends, and in that of Llan Deilo Fawr "a meeting consisting of about six families." Of Llanllwch the Visitation record queries, "If there is not a Quakers' Meeting at this place?"

The *Pennsylvania Magazine of History* for January, 1905, contains a letter from George Fox to Friends in Bucks County, Pa., dated London, 3 mo. 20th, 1685, printed from a MS. in the Etting collection of the Historical Society of Pennsylvania.

George Fox's Will has been printed, *literalim*, in the *Friends' Intelligencer* (Philadelphia), of 1 mo. 7th, 1905.

The Sunday Magazine (London: Isbister, Feb., 1905) contains an illustrated historical article on Friends in Woldale, Yorkshire, of the families of Jackson, Dale, Brook, etc.

A hitherto unpublished letter from John Bright to Moncure D. Conway, dated, "One Ash, Rochdale, April 9, 1885," appeared in *The Daily News* (London), of the 28th ult.

NORMAN PENNEY.

Friends' Reference Library. (D.)

The following list gives short titles of some books and pamphlets not in the Library, which the Committee would be glad to obtain. Other lists of *desiderata* will be sent on application to the Librarian, Norman Penney, Devonshire House, Bishopsgate, London, E.C.

Elizabeth ATKINSON's *Brief Discovery*, 1669; Sarah ATKINSON's *Mountebank Tumbler*, n.d.; Alex. ARSCOTT's *Considerations*, Dublin, 1815; *Primitive Testimony*, Bristol, two editions, 1732; Thomas ANDREWS's *Modest Inquiry into . . . T. Eccleston's Reply*, 1709;

Henton BROWN's *To Friends in Southwark*, folio, 1741;

Stephen CRISP's *New Book for Children*, 1681; Elijah COFFIN's *Questions on Luke and John, and Mother's Catechism*; William CODDINGTON's *Demonstration of True Love*, 1672; Eliza COLTMAN's *Familiar Letters*, 1811, *Instructive Hints, and Plain Tales*, c. 1816; James COOPER's *Vaccination Vindicated*, 1811; Morris COPE's *Authentic Extracts*, 1858;

David DUNCAN's *Outward Revelation*, 1st edition, 1863, *Essays and Reviews*, 1st and 2nd editions, 1861;

John FENWICKS' address, folio, 1675;

HEADINGLEY Orphan Homes Reports, 1866, 1873, 1876, 1888; HUBBERTHORNE's *Answer to the Oath of Allegiance*, broadside, 1660;

John JEFFREYS's *Serious Address*, Phila., 1753, *Dubl.* 1784;

KEESE's *Conciliation*, 1866, and *Theology Simplified*, 1867;

LIVERPOOL Friends' Institute Reports, 6th, 7th, 8th, 10th, 11th, 12th, 16th, 17th, 24th; Dr. LETTSOM's *Life of Captain Jon. Carver*, 1781;

Isaac MICKLE's *Reminiscences of Old Gloucester*, Phila., 1845; Isaac MARTIN's *Journal*, Phila., 1834; MANCHESTER Friends' Institute Reports, any before 1858, also 1862, 1864, 1865, 1868, 1871, 1872, 1884 to 1887, 1892, 1896;

Sydney PARKINSON's *Journal of a Voyage to the South Seas*, 1784; William PENN's *Sandy Foundation Shaken*, Unitarian Association edition, 1888; POCKET CALENDAR, London, 1789; Eli K. PRICE's *Address to Friends*, 1865; James PARNEL's *Answer to a Book printed by E. B.*, n.d.; William PATTESON's poems in *The Lover's Manual*, 1753; Isaac PAYNE's *Introduction to Geography*, 1806, and *Atlas*, 1808; John PAYNE's *Evangelical Discourses*, 1763, *Tables of Interest, Considerations, Letter to a Young Gentleman, Of the Imitation of Christ*, 1763, 1769, 1785; Agatha PEARSON's *Considerations on the Women's Queries*, c. 1832; PEARSON's *Great Case of Tithes*, 1730 (without Appendix), 1801; Rebecca PEARSON's *Kindness to Animals*, 1862; Judah PADDOCK's *Narrative of the Shipwreck of the Oswego*, London, 1812, New York, 1818; Edward PARRISH's *Phantom Bouquet*, 1862; Israel PEMBERTON's *Account of Conferences . . . Indians*, 1756; John PEMBERTON's *Testimony*, Dublin, 1798;

Dr. TUKE's *Insane in U.S. and Canada*, 1885;

Mary WRIGHTMAN's educational works, 1787, 1791; Joseph WOOD's *Letters of an Architect*, 1828, and other works.

Fifth List of Members.

*Names received in London from the 1st of 1st Month to
the 8th of 4th Month, 1905.*

Backhouse, James	Pidduck, Charles W.
Bancroft, William P. (U.S.A.)	Procter, John W.
Bunhill Fields Prep. Meeting	St. Austell Prep. Meeting
Bunting, Morgan (U.S.A.)	Shoemaker, Benjamin H.
Canterbury Prep. Meeting	(U.S.A.)
Catchpool, William	Sinton, Walter L. (U.S.A.)
Coates, Truman, M.D. (U.S.A.)	Smith, Elizabeth Pearsall
Deacon, Howard (U.S.A.)	(U.S.A.)
Lawrence, Piety E. (U.S.A.)	Smithson, George R.
Malton Preparative Meeting	Wiggins, Margaret B.
Moore, James M. (U.S.A.)	(U.S.A.)
Penketh Preparative Meeting	Willets, Joseph (U.S.A.)
Pennsylvania State Library	Yale University Library

Editorial Forecast.

The Editors have pleasure in announcing that they hope to publish, as opportunity offers, a series of brief biographies of prominent Friends, of which the following are already promised: David Lloyd, by Joseph S. Walton; Anthony Benezet, by Allen C. Thomas; Caleb Pusey, by Albert Cook Myers; Francis Daniel Pastorius, by Charles F. Jenkins.

The following articles, in addition to those already announced, are either in hand or promised: Robert Barclay and Hai Ebn Yokchan, by Rufus M. Jones; "Swarthmore College Library," by Arthur Beardsley; "William Miller at the King's Gardens," and "Early Friends in the North of Scotland," by William F. Miller; "Disused Burial Grounds in South Yorkshire," by Charles Brady; Letter from John Woolman to Jane Crossfield; "Memoriall of Meetings in the Isle of Ely," 1668.

THE JOURNAL

OF THE

FRIENDS' HISTORICAL SOCIETY.

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D.—The Reference Library of London Yearly Meeting,
Devonshire House, 12, Bishopsgate Street Without, London, E.C.

(Notices.)

A balance sheet for the first year of the Society's work, 1903-4, is included in this issue. The cost of printing vol. II. of THE JOURNAL will be more than that of vol. I., as it will consist of four numbers instead of three.

The second annual meeting was held in Leeds, on the 25th of Fifth Month, when there was a good attendance of members and others. William Charles Braithwaite, B.A., LL.B., of Banbury, Oxfordshire, was appointed president for the year.

Notes and Queries.

FRIENDS AND MUSIC (ii. 2).—Att a yearely meeting, the 26th day of the 10th-month, 1681, at freinds meeting house in Scarborough, it was agreed upon (by friends at the said meeting whose names are hereunder written) as followeth:—

“Whereas freinds have taken notice that the men that goe through the Towne in the night season doth call at some freinds’ houses, playeing at their dores or windowes, saying, ‘Good morrow,’ to some freinds and to their children, playing with their Instruments of musick, &c.

“Friends of this meeting, weightily considering of it, doth give their sense and judgment concerning the said practice, vizt. : That it is altogether unbecoming freinds to allow on or countenance the same ; yet if some friends may plead that it may be of service to them in some particular to heare what hour in the night or morning it is, and also where or what quarter the winde is in, and to thrust or try if their dores be fast ; may be condended to and allowed of. But, however, freinds should limmet them to this restriction, that they only call them by their names, without saying, ‘God morrow,’ and calling on their childrens’ names, nor playing on their musickall instruments at freinds dores or windowes ; as to these things freinds should forbit them and not at all encourage them. And we do desire and hope that all faithfull freinds in Scarborough will be unanimous in this particular, as well as in other things of like nature that

is out of Truth and the ancient practice of faithfull freinds elsewhere, who hath and doth beare testimony all along against all such wanton, brutish practices, tending only to satisfie and please wayne and wanton minds with their foolysh musick.”

As a practical answer to Thos. Wm. Backhouse’s question about Friends’ estimate of music in past times, I send the following extract from a book, published by the late Henry Clarkson, relating some of his early recollections. He was a railway engineer, and associated with Stephenson and others in their work. He lived at Alverthorpe Hall, near Wakefield, and died at a very advanced age a few years ago. He was articled to a surveyor at Thorne, and speaks thus of some Friends called Reeder, with whom he lodged during the years 1821-5. Of John Reeder he writes:—

“He had a lofty contempt for anything like music, and I was very fond of playing the flute. His wife had a secret fondness for my performances, and used sometimes to say when he went out, ‘Now he’s gone out—thou may play.’ One day I was indulging her and myself with an air and variations from one of the operas, when the door was warily opened, and first appeared the broad brim of a Quaker’s hat, with a grin face underneath it, and then a voice said, ‘Henry, put that vain piece of wood away.’ I afterward made an Eolian harp, to which, when placed in the open

window, he would listen with something like satisfaction—a fine distinction between the natural and artificial.”—CHARLES BRADY; *The Limes, Barnsley*.

FRANCE.—In the possession of Thomas Henry Webb, of Dublin, are two MSS., relating to Friends in the South of France. One is endorsed, “A List of the names of the friends and their families in the villages of Congénies and (St.) Gilles, copied by Anna Rawes, of Marneham, in Dorsetshire, 1798.” The Congénies list contains twenty-two families, and that of St. Gilles fifteen. An asterisk, denoting a minister, is placed opposite the following names:—Peter Marignan, Peter Robinet, Junr., Madelene, wife of Francis Benezet, and Louis Antoine Masolier, of Congénies, and Mary, wife of Adrian Herant, of St. Gilles. The list closes with this sentence:—“David Ventugol, of (St.) Gilles, is said to have in his possession 2,700 Sheep, 800 of which he milks twice a day, 60 yoke of Oxen, 50 horses, 10 asses; 100 Persons are employed by him as Servants constantly, but in vintage time upwards of 200, when they make annually 1,200 hogsheads of wine.”

The other MS. is composed of a copy of a document “Respecting Friends in France,” dated “From Congénies, near Nismes, in Languedoc, 4th October, 1785,” and also of two letters, which passed between Friends of the same place and London Friends, in 1786. The visit of Jean de Marsillac to Congénies, Fontanès, Quissac, and other places is referred to with satisfaction.

FAMILISTS (i. 51; ii. 5).—See an interesting account of this Sect and of the relation of Familism with Quakerism, in Allen C. Thomas's *Family of Love*, 1893; reprinted from “Haverford College Studies,” No. 12. See also Hallywell's *Account of Familism as it is Revived and Propagated by the Quakers*, 1673.

JOHN HILL, OF ACKWORTH.—A letter, written by this Friend, who was the first superintendent of Ackworth School (1779-1790), to his daughter, Lydia, at Frenchay, in 1783, is in the possession of John Dymond Crossfield, of Liverpool. The letter gives a full and striking account of the writer's early life, and especially of the circumstances connected with his engagement to, and marriage with Judith Leaper, his second wife. Students of Ackworth history may be glad to know of this letter.

REGISTERS OF WILLS.—Some of the Friends' Meetings of Ulster, Ireland, kept registers of wills. This custom was brought from Ireland to Westmorland; the will book at Kendal beginning about 1699. Are there any other instances of will books kept by Meetings in other parts of England?—ALBERT COOK MYERS, *Kennett Square, Pa., U.S.A.*

THREE YEARS FOR SEVEN FARTHING.—In *A Few Instances of the Severe Prosecutions in the Exchequer for Tythes of Small Value; Humbly Offered to the Parliament*, folio, 2 pp., c. 1705, occurs the following:—

“Peter and Thomas Hardcastle, of Kirby-Melward, Yorkshire, were Prosecuted in the Exchequer by

Ben. Holden, Vicar of *Hobthwait*, for Seven Farthings demanded, and were Imprisoned in York Castle, 'till Discharged by *K. William's Clemency*, which was about 3 years after."

Another copy of this broadside omits the above "instance," but whether the statement was omitted because of lack of proof, or added because of its appositeness, cannot now be determined.

EARLY FRIENDS IN CANTERBURY.—We get a glimpse of Quakers with other Nonconformists in a letter written from Canterbury, on the 4th November, 1665, by Anthony Cooley, to Joseph Williamson, Secretary to Lord Arlington. Its contents are noted in the volume of *State Papers, Domestic*, for 1665-6. Of these years, Besse has no note in his *Sufferings*, as regards Kent; there being (i., 294) a break from 1664 to 1668.

"Nothing was prosecuted last session against Quakers, Nonconformists nor the rest of that diabolical rabble; there were several indictments, but the bills were not found, because most of the grand jury were fanatics. They meet at Mr. Taylor's, a blind minister, in St. George's² parish, Canterbury, and eight other houses of Quakers, Fifth Monarchy Men, Presbyterians, etc., in or near Canterbury, and are desperate enemies to the laws, ecclesiastical and civil. A warrant is issued for seizure of Edw. Hurt, an attorney, Richd. Bemister, a surgeon, Wm. Jones, a rumping captain and four others; for being at a conventicle

Hopes he understands rightly that all Nonconformists in corporations will be disfranchised."—*GEO. EYRE EVANS, Aberystwyth.*

MISSING EDITION OF BARCLAY'S "APOLOGY."—The Librarian of D would be obliged if those who possess copies of the 1678 editions would kindly compare them with the following particulars of the two editions of 1678 in D:—one edition, presumably the first, has 412 numbered pages, the spelling is archaic, as, e.g., *coun-try-men*, on the title page, and on page 273, line 7 from foot, the letter *c* in *Remembrancer* has a cedilla. The other edition of 1678 in D, has 392 numbered pages, which run 312, 313, 214, 315, and the head-line of page 50 is *Second Proposition* (should be *Third*). Information of an edition of 1678 not possessing the typographical peculiarities of either of the above-described editions would be welcomed.

EARLY INSTANCE OF RECORDING MINISTERS.—At our Meeting of Ministers and Elders held at York, the 7th of 12th mo., 1780:—"Thos. Armitage is desired to recommend to the consideration of the Monthly Meeting the recording of Henry and Sarah Tuke as Ministers, their apperances having been to our satisfaction."

i. iii, 1781:—"Agreeable to the recommendation of last Meeting, the Monthly Meeting hath recorded Henry and Sarah Tuke as ministers in unity, and recommended them to this Meeting as proper members thereof."

"The First Publishers of Truth."

The latest Supplement to our JOURNAL shows again how much we should have missed but for this undertaking. It begins with the continuation of the terrible story of underground imprisonment at Norwich, where, for some months, Friends suffered every foulness of seventeenth century confinement, aggravated, in their case, by their refusal to rent rooms from the gaoler. As in so many other narratives, the story of Quaker persecution throws a revealing light upon the inefficiency of the government of the Restoration.

Many are the links that bind the generation of these earliest Friends to ourselves. The first Friend in Northamptonshire was Francis Ellington. It is but recently that Francis Ellington Wright died at Kettering. The names of Clothier and Batt occur at Street in the Somersetshire account, and Bax, Gurney, and Patching in other parts.

The account from Northumberland is brief, but that from Oxfordshire is long, and of vivid and painful interest. Friends made, in the Protector's days, a series of determined efforts to publish their message in Oxford; and the cruelty and ignominy to which they were subjected were remarkable even in that age, as one might expect in the haunt of lawless youth and established religion. Two young women were tied back to back by the students in S. John's College, and pumped on till they were nearly drowned. This followed on a night in the "Cage"—a place of ignominy—and a public whipping; and was followed by further violence, which caused lifelong injury to one of them.

These outrages occurred before William Simpson marched through the city naked, for a sign. Had it been after that strange event, we might have excused something of the violence of public opinion. It should be noted that

* Members of the Historical Society can still obtain this set of five Supplements for ten shillings (\$2.50), or, if preferred, they can purchase the Supplements separately for half-a-crown (60 cents) each. Payment should be made to Norman Penney, Devonshire House, 12, Bishopsgate Without, London, E.C., to Dr. Rufus M. Jones, 1010 Arch Street, Philadelphia, or to David S. Taber, 51 Fifth Avenue, New York.

The Supplements can be purchased by non-members for three shillings (75 cents) each from Hoadley Brothers, 14, Bishopsgate Without, London, E.C., or from Philadelphia and New York as above. All prices include postage.

this imitation of Isaiah had what we should now call the approval of the Meeting. William Simpson acquainted Friends with his mission thus to testify to the Puritan rulers that they should be shortly stripped of power, and "also from yt Couering of Religion wth wch they seemed to be couered with." Friends waited on the Lord to know His mind and will therein, and then did the act in a solemn ritual manner, a Friend walking on each side of "the Sign" carrying his clothes. Some scandalised undergraduates would have laid hold on him, but were prevented by soldiers. The men of the Commonwealth army had read the twentieth of *Isaiah*. Indeed, William Simpson had been a soldier himself. We must not forget that this Friend, soon after his Oxford eccentricity, had a conspicuous part in the convincement of Isaac Penington, and that the writer of our account, presented to the Morning Meeting so late as 1705, was in full sympathy with him. Moreover, the pageant was succeeded by a large meeting and a powerful testimony from William Simpson. The age, rather than the individual, must take most of the responsibility for these weird doings. Solomon Eccles accompanied George Fox in his great invasion of America in 1671, and must therefore have been "in unity and good esteem," after he had given much the same kind of testimony, though not quite, on three separate occasions (see p. 240).

I dwell on this, not because it is sensational, but to point the moral that we ought to be slow in drawing parallels between that age and our own, not only in externals, but in drawing comparisons, often sadly unfavourable to ours, between their spiritual results and our own.

The clods of men's spirits had been broken up fine, so that seeds could find lodgment; they had been ploughed and harrowed by Reformation and Revolution, by persecution and controversy. Nearly everybody then would have claimed to have a religion; now-a-days, those who consciously have one are probably a minority of the nation. The smooth hard crust of habit and convention, of ways long established, and thoughts that are not of yesterday, make the success of the Quaker reformer more slow to-day. The Episcopal Church, when George Fox attacked it, was only a century old—and the Presbyterianism of England not much more ancient than the Salvation Army is now. Calvin, the great enemy, was only as far removed as John

Stuart Mill to-day. Independency was a mere contemporary. The religion of modern England was in the making just then, and the Quaker itinerants were agents in the process.

This issue includes Westmorland, the centre of the subject; for here was the cradle of Quakerism. We have a detailed account of the two epoch-making meetings, at Firbank Chapel Grayrigg, and at the chapel at Preston Patrick. Reading these quaint pages one can see Francis Howgill, on the latter occasion, fidgetting in the pulpit, rising only to sit down again, fingering his Bible, but unable to proceed, while George Fox, then twenty-eight, was sitting silent under weighty exercise at the back of the meeting. Here and hereabouts were convinced the young men whose names have appeared under the headings of Somersetshire, Middlesex, Oxfordshire, and elsewhere, as the First Publishers there. Here, in 1652, Quakerism first ceased to be the isolated faith of a few scattered believers, and became an affair of congregations. George Fox, indeed, seems to have captured several Separatist congregations, already gathered in a faith so near Quakerism that it was left to him only to crystallize the fluid elements ready prepared to fall into shape. In finding and reaching such prepared souls individually lies probably our best hope to-day.

The excellent editorial notes form the beginning of what may some day become a Quaker cyclopædia.

JOHN W. GRAHAM.

Henry Macy lived [at] ffreshford, in Sommersetsbire, travelled in Countyes of Summerset, Dorset & Wilts, a man of a very meek, lamb like spirit, was faithfull to y^e last, layd down y^e body at a friends house in Wilts, 1680.

JASPER BAT.¹

Tho. Shaw, a weaver, a Cheshire or Lancashire man, an honest, true man, travelled in England & Ireland, & sufferd much in those countreyes, & laid down in Ireland his body, about y^e time of y^e Kings coming in, 1660. He travell'd with Will^m ffallowfield.

ROB. WARDELL.¹

¹ D. Portfolio 16.76.

Edmund Peckover, Ex-soldier of the Commonwealth, and Quaker.

Edmund Peckover, son of Edmund Peckover, of Chalton, Northamptonshire, was born April 15th, 1613, O.S. He was in Cromwell's army for nine years, in Fleetwood's regiment, and obtained his discharge in 1655, evidently leaving the army because he had embraced the principles of the Society of Friends and believed war to be unchristian.¹

¹ This Discharge is here reproduced (see illustration) from a photograph supplied by Alexander Peckover, LL.D., F.S.A., owner of the original. The Discharge is signed by Joseph Blissett and Hugh Parrye. It is a cause for surprise that a soldier leaving the Cromwellian army for conscience sake should receive a discharge in such favourable terms, especially as many other soldiers were leaving the profession of arms for the same reasons.

The following quotation from Firth's *Cromwell's Army*, 1902, pp. 344; 345, is interesting in this connection :—

"In Scotland the progress of another sect caused Monck some alarm; namely, the Quakers. George Fox's account of his journey to Scotland says that he converted many officers and soldiers to his principles. 'I think,' wrote Monck to the Protector, 'they will prove a very dangerous people should they increase in your army, and be neither fit to command nor obey, but ready to make a distraction in the army and a mutiny upon every slight occasion.' Monck's officers made similar complaints to their general. 'I fear,' wrote Major Richardson, 'these people's principle will not allow them to fight, if we stand in need, though it does to receive pay.' Colonel Daniel represented that Quakerism was subversive of all discipline, and quoted the case of his own captain-lieutenant, Davenport :

"My Captain-Lieutenant is much confirmed in his principles of quakeing, making all the soldiers his equals (according to the Levellers strayne), that I dare say in [a] short time his principles in the army shall be the root of disobedience. My Lord, the whole world is governed by superiority and distance in relations, and when that's taken away, unavoidably anarchy is ushered in. The man is growne soe besotted with his notions that one may as well speake to the walls as to him; and I speake it from my heart, his present condition is the occasion of great trouble to mee. Hee hath been under my command almost fowerteene yeares, and hitherto demeaned himselfe in good order, and many of these whimsyes I have kept him from, but now there's no speakeing to him, and I doe professe I am affraid least by the spreading of these humours the publike suffer, for they are a very uncertayne generation to execute commaunds, and liberty with equality is so pleasing to ignorance that proselytes will be dayly brought in, and any rationall person that speakes or acts against it shall be censured as proud, or a disturber of liberty, and when I thinke of the Levelling designe that had like to have torne the army to pieces, it makes mee more bold to give my opinion that these thinges be curbed in time; otherwise, wherever this principle remaynes there will bee great factions, which I shall counterplot and discourage in my regiment, and will cast all the water I can upon it. There was one example last day when he came to St. Johnston; hee came in a more then ordinary manner to the soldiers of my company, and asking them

[illegible]

Handwritten: Will be glad
to hear from you

In 1657, he settled at Fakenham, in Norfolk, on property which still remains in the family, where he kept a shop or store. He married Margaret Monk,* whose parents both died while suffering imprisonment for conscience sake, in the persecution which followed the Restoration. It was not long before Edmund Peckover himself was arrested for refusing, on Quaker principles, to take an oath. The magistrate who committed him was himself soon afterwards imprisoned for refusing to take the oath of allegiance to Charles II., on political principles, and the two, while imprisoned together, became quite friendly.

A quaint little book, printed in 1679, called *The Lamentable Cry of Oppression*, relating to the persecution of the Quakers in Norfolk, gives details of the fines levied on Margaret Peckover, Edmund Peckover's wife, for "three first-days non-attendance at the steeple-house," and these details give some idea of the goods sold in their shop, which she managed during her husband's absence in prison:—

4th month, 1668	..	3½ yards of Scotch cloth...	..	value	5s.
5th	..	goods	..	..	6s. 6d.
6th	..	piece of fine vermilion	..	..	7s.
7th	..	caligo lawn	..	..	6s.
8th	..	Scotch cloth	..	..	6s. 6d.

Fines of 5s. or 10s. were frequently levied on Edmund Peckover and his family for attendance at meetings. One of these meetings consisted of four Friends talking together in the roadway to Thurning. Two informers saw another man near by, and swore it a meeting!

howe they did, and the men doing their duty by holding off their hats, he bade them put them on, he expected no such thing from them. My Lord, this may seeme to bee a small thing, but there lyes more in the bosome of it then every one thinkes, and though it's good to bee humble, yet humility would be known by the demonstration thereof, and where all are equals, I expect little obedience in government.'

"When Davenport was brought before Monck, he remained firm to his principles, refused to take off his hat, and 'theed' and 'thoud' his commander-in-chief. Not unnaturally he was sentenced to be cashiered. Half a dozen other officers of the same sect shared his fate, and all the regiments in Scotland were, during the course of 1657, thoroughly purged of Quakers." See *Scotland and the Protectorate*; *Clarke Papers*; *Thurloe Papers*.

This opinion respecting Captain Davenport is in strong contrast with that of George Fox, given in his *Journal*, i. 403.—Eds.

* This was a second marriage. His eldest son, Joseph, is described in the Birth Registers as son of "Edmond and Mary," while the rest of his children are registered as the issue of "Edmund and Margaret." The second marriage must have been prior to 1668.—Eds.

Edmund Peckover's son, Joseph, was the father of the Edmund Peckover who became an eminent minister of the Society of Friends and paid a religious visit to America.³

E. JOSEPHINE PENROSE.

County Tipperary Friends' Records.

WILLIAM DOVER, SCHOOLMASTER.

From our Monthly Meeting at Knockgraphan in County of Tipperary, ye 15th of ye 3rd mo., 1709.¹

These are to certifie all whome it may concern that the bearer hereof, William Dover, Schoolmaster, hath taught Schoole for friends of this County above seven years, in which employment he was very diligent and reasonably well qualified for the same, and a good example to his scholars. He was brought forth in a publick testimony for truth in our meeting, &c., which was to the edification & comfort of friends & his Department amongst us was becoming his profession. He left us by consent & in good unity with us. We recommend him to the care of friends where his lot may fall & desires his preservation in the truth, which, with the Salutation of brotherly Love to friends where this may come, we conclude, your loveing friends:—

STEPHEN COLLETT, JOSHUA FFENNELL, JAMES RUSSELL, ISAAC NEWBOULD, BENJAMIN FFENNELL, THOMAS LUCAS, BENJAMIN MASON, CHARLESS HOWELL, SAMUEL BARRETT, THOMAS BARGER, SOLOMON WATSON, SAM: CHERRY, JOHN WELDEN, JOSEPH COLLETT. [also] THO. WIGHT, JOSEPH FFENN [? FFENNELL], two of Corke, who happened to be at that meeting.

³ For account of this Edmund Peckover's American travels, and for notes on the Peckover family, see JOURNAL, i. 95-109.

There is no record of the dates of the death of the ex-soldier or those of his wives, in the Registers for Norfolk and Norwich.—Eds.

¹ From a copy in D (Gibson Bequest MSS. iii. 179).

For previous records of Friends of County Tipperary, see JOURNAL, i. 110.

Bevan and Naish Library, Birmingham.

Paul Bevan, at his death in 1868, left a collection of 623 Friends' books, made by himself and his cousin, Joseph Gurney Bevan.

These books Paul Bevan's representatives gave to their cousin, Arthur John Naish, on condition that the following memorandum should be inserted on each volume :—

MEMORANDUM.

This Book is one of 623 Volumes of "The Writings of Early Friends," which belonged to the late PAUL BEVAN, OF TOTTENHAM.

He was much interested in making the collection when comparatively young, and it occupied much of the leisure of months, if not of years.

As time passed on, however, his estimate of their value greatly changed, and when nearing his Heavenly Home, he remarked emphatically to a friend who was speaking to him of the interest of such a collection, that *one little book*, which he gave him, and which treated especially of the Atoning Sacrifice of our Lord and Saviour Jesus Christ, was *worth them all*.

Arthur J. Naish added about 1,150 volumes, and at his death in 1889, the collection was purchased by subscription, and, after being catalogued, was placed in a room at No. 8, Dr. Johnson Passage, adjacent to the Bull Street Meeting House, Birmingham.

Since then, 866 volumes have been added, mostly by purchase, but partly by gifts from various Friends ; making a total at the present time of 2,639 volumes. One of these is probably unique ; it is a *Primmer*, edited by F. D. Pastorius, having William Penn's book plate inside the cover, and on the first pages a written address :—

To William Penn, the Father of this Province; and lately also the Father of John Penn; an innocent and hopeful babe :

Since Children are the Lord's Reward,
Who get them may rejoice ;
Nay, Neighbours, upon this regard,
May make a gladsome noise.

Therefore, us thinks we dwell so near;
Dear Governour, to thy gate,
That Thou mayst lend an Ear to hear
What Babes congratulate.

God bless the Child (we young ones cry),
 And add from time to time
 To William Penn's Posterity
 The like ! Here ends our Rime.

But fervent prayers will not end
 Of honest men for Thee,
 And for thy happy Government,
 With whom we all agree.

Philadelphia, the 29th day
 of the xi. month.
 Anno. 1699/1700.

ZECHARY WHITPAINE.
 ISRAEL PEMBERTON.
 ROBERT FRANCIS.
 JOHN WHITE.
 SAMUEL CARPENTER.
 HENRY PASTORIUS.

For themselves and on behalf
 of their schoolfellows.

There are also 159 broadsides ; two amongst the earliest, both signed, " G. F.," are in black letter. The most interesting are the copies of addresses to Parliament and the Crown. One, dated 1659, gives a brief account " of the multitude of grievous and bloody sufferings," naming special cases in seventeen counties. Another, dated 1661, recites that " in the days of the Commonwealth and of Oliver and Richard Cromwell," 3,179 Friends had suffered " imprisonment and other abuses," of whom, thirty-two had died in jail ; " since the King came," 5,000 more, of whom twenty-two had died in confinement ; this is signed by thirty Friends. A third broadside gives further details, showing the number in each county ; the largest being 500 in London ; 400 in Yorkshire ; 197 in Worcestershire ; and 180 in Somerset. This is signed by twelve Friends, not in all cases the same as those whose names appear on the first.

The Library has also five scrap-books containing portraits, views, and printed letters, with some curious caricatures, the point of which is now forgotten. One of these is entitled, *The Quaker pleading his own Cause, or Justice Asleep In an old Mans-Field*. The last line is no doubt a play on the name of Sir James Mansfield, Lord Chief Justice, 1804 to 1814. At the foot of the plate is a note referring to the case, *Cove v. Wright*, reported in the *Public Ledger*, November 13th, 1812 ; but there is nothing

to show whether Friends were interested in the proceedings, or if the Quaker is merely introduced as typical of a man of independent character. Several of the letters also refer to forgotten controversies.

The Secretary will be glad to forward copies of the catalogue to anyone who is desirous of further information respecting the contents of the library.

CHAS. DICKINSON STURGE.

"Decline" Literature.

The following essays were omitted from the list given on pages 71, 72 :—

An Essay. By "Fishponds." 1859.

Life alone in Christ Jesus; or Quakerism Analysed. [By Miss Robinson, of Ireland.] 1861.

The Bruising of the Serpent's Head and of the Church's Heel; or An Essay on the Causes of Decline of the Society of Friends. By George Pitt. This was written in 1858, and first printed in 1872 (five years after the author's death), by George Pitt, son of the author.

A Voice from the Wilderness, by Sarah Alexander, of Leominster.

A Letter to a Friend; being an Examination of a Pamphlet, entitled "The Principle of ancient Quakerism," c. 1858.

The author who wrote, under the *nom-de-plume* of "Quantum Mutatus," *An Essay on the Causes of Decline*, was William Bigg. See J. Smith's *Catalogue*, i. 268.

The Price of Candles.¹

Rec^d the 21th Octo^r : 1702, of m^r : James Louging the sume of one pound, sixteen shillings in full for 3 : Dozen Candles, J say Recd p

li s d
1 16 00

ROBERT PACKER.

¹ Compare the line "O, quantum mutatus ab illo," in *Quakerieties* for 1838, by Jeremiah Bigg, brother of William Bigg. This quotation (Virgil, *Æn.* ii. 274) also appears on the title page of George Bishop's *Mene Tekel*, 1658.

² From original in D (Penn MSS. 44).

Friends on the Atlantic.

SEA STORES.¹

Sea Stores put on board by J. A.² for our worthy Friends, Sam^l Fothergill, Mary Peisly,³ and Katherine Payton,⁴ at Philadelphia, y^e 2^d of 6 mo., 1756.⁵

In the Box No. 2 is a Jarr of Sweatmeats, a Jarr of Ditto Ginger, 2 Jarrs of Preserved Cranberries, one of Preserved Quinces, 2 of Preserved Damsons, 2 of Currant Jellies, one of Rasberries, one of Apricock Marmalade, a bottle of pickled Onions, 2 Bottles of other Pickels, a Bottle of Capers, one of Musta^d, one of Olives, one of Kethup, a Jarr of preserved Black Cherries, 2 Baggs of Pruins, a Bag of Sago, 4 Bottles of Bitters, Cinamon, Mace, Cloves, Nutmegs, and Ginger, several papers of Different Seeds—as Fennel, Carroway, sweat Margorum, Cammomoil, penneroyal. Sugar Candy, Mint, & Thime, & ground Pepper, & I beleive a Bottle of Kyari Pepper for present Use.

¹ From the original in the possession of John Dymond Crosfield, of Liverpool.

² Possibly, John Armitt, a prominent Philadelphia Friend.

³ Mary Peisley was born in Ireland in 1717; of Quaker parentage. She travelled in the ministry in her own land and in England, and in 1753, in company with Catherine Payton, she crossed to America. Shortly after Mary Peisley's return from America, she married Samuel Neale, of Rathangan, but three days after the marriage she was taken suddenly ill and died. See *Lives of Samuel and Mary Neale*, 1795, etc.

⁴ Catherine Payton was of Dudley, in Worcestershire. At an early age she entered upon the work of the ministry, and travelled for many years therein, attending many of the Circular Yearly Meetings as they came in course. C. Payton gives a lively account of the return voyage of herself and her companions, in which we read that they had a very quick but stormy passage lasting only thirty-four days. In addition to Samuel Fothergill and the two women-friends, Abraham Farrington, Samuel Emden, and other Friends were on board. C. Payton married William Phillips, of Redruth, in 1772. She died in 1794. See *Life*, 1797, etc.

⁵ Samuel Fothergill states in his journal that the vessel was the "Charming Polly," John Troy, master.

There is a bag of Barly in one of the Chests.

In the Womens Chest is a pot of Eggs, a Bagg with Dryed Cherries, 2 Baggs of Raisons, a Bagg of Rye Meal, one of Rice, one of Indian Corn Meal, 2 Bottles of Pensylvania Coffee, 4 lbs. Chocolate, a Bag of Rusk, a Pott of Butter for the Table Use, 2 Cheeses, hard soap, 2 loaves of Sugar, 2 Quart Bottles of Kyan Pepper, some almonds, a Bagg of Cinnamon Cake, a Bagg of Naple Biscake, Currans, Dryed Apples, Ditto Peaches, a Bottle of preserved Fox Grapes, a Jarr of Honey, one of Red Cherries, a Cannister of Bohea Tea, Sugar Plumbs, Marmolet, a Cannister of Green Tea, 2 Tin Chocolate Pots, 2 Chamber Pots Pewter, Balm, Sage, summer Savoury, hore hound, Tobacco, & Oranges—2 bottles of brandy, 2 D^o of Jamaica Spirit, A Canister of green tea, a Jar of Almond paste, Ginger bread.

In Samuel Fothergills new Chest:—a Pott of Eggs, a Bagg of Buckweat Meal, a bagg of Muscovado Sugar, one of Rusk, one of Oatmeal, a Cheshire Chease, a loaf of Sugar, dried Quinces, Reasons, Plumb Cake, 2 Bottles of Pensylvania Coffee, one of Kyan Pepper, one with Dryed Cherries, a Canister of Bohea Tea, hard soap, 2 pound Chocolate, a piece of Dried Veal, a bottle of Pensylvania Coffee ground, Marmolade, Tobacco, 2 Baggs of Naple Biscuit, Balm, Dryed Quinces, & peaches, Citron, & Orange Tansey.

In a Hamper is 6 gammons of Bacon, 10 Tongs, 2 hams of Venison, a p^s of dried beef.

In a Barr^l No. 1 is 3 doz. port wine & 9 pint bottles of best Canary.

A Cask of Indian Corn for the Stock, 3 Cags of Milk bread, 2 tubbs of butter, a box of pipes, a Cag of Mollosses, & an empty cag to brew in, half a barr^l of Cyder, 5 doz. D^o, 2 half barr^{ls} of Ale, a Cag with Yeast to brew in, 2 Cags of Rum, a Cag of Madera wine.

3 Shoats,⁶ 6 doz. & 3 fowls—A Milch Goat.

In another Hamper:—1 doz. fountainiac, 1 doz. Lisbon, Bristol water,⁷ Metheglin, &c.

⁶ Young hogs.

⁷ Otherwise known as "Bristol (Hotwell) water," i.e. water from a warm spring in the bed of the river Avon. A century ago, or more, the spring had a great reputation, and it is still sought after by some credulous persons. It is still flowing, although the water is not hot. The district of Bristol where the spring is situated is still called "The Hotwells."

In a Box No. 3 :—a pott of Orange peel Marmolett, a Jarr of Cranberrys for Tarts, 2 Jarris of Mangoe, 2 bottles of Goosberries, a pott of preserved Cherries, Cranberry Jam, Curain Jelly, 3 pint bottles of Cinnamon, Citron and orange flower water, a bottle of Lavender, one of Rose, and one of Pennyroyall water, a bottle of bitters, white Currain wine, Matheglin, preserved damsons, and a small Strainer.

9 bottles of white wine vinegar in y^e locker on board.

A Case of bottles filled with Brandy & Jamaica Spiritts.

2 Matrosses.

A hamper directed "Stores for the Fr^{ds}."

No. 1 Contains 20 bottles Cherry Rum, 6 bottles of Brandy, 12 bottles Porter, A bag of dried Peaches, Ditto Summer Savoury.

Another Hamper No. 2 :—3 doz. best Porter, and 3 doz. Madera Wine.

Sent down in the Pilott boat :—Some Lemmons, Onions, & horse reddish, also a Rump of Alomode beef.⁸

To be continued.

⁸ "The Captain undertook to lay in provisions for us. He was kind enough to draw up a list of the things we should require ; it appeared necessary for a passenger to America to buy up half the beeves and sheep of Smithfield, together with all the turkey, geese and poultry of Leadenhall: not to speak of wine and rum, enough for the whole crew. He said that in bad weather so much of the live stock was destroyed that it was necessary to provide against these accidents. So he prevailed, and I think I kept the whole ship's company with my stores.

"The time approached when we were to go on board. The ship was to drop down with the ebb on Saturday morning at nine with the turn of the tide. Everything was on board ; on the forecastle on deck my live stock was gathered ; sheep, pigs, turkeys (all of which died in the Channel), geese and poultry ; our furniture, books and music were stowed away in the hold ; our wine and liquors were laid in banks around the cabin ; the Captain and the Mate were to take meals with us ; they were also so obliging as to drink up our rum and wine."—(Sir W. P. Grant's *The Orange Girl*.)

Extracts from the Bishop of Chester's Visitation for the year 1665, relating to Friends.

The volume from which the following entries are transcribed is not precisely the record of the Visitation itself, which seems to have taken place in the early autumn of 1665, but is the record of the cases subsequently presented, as an outcome of the Visitation, and afterwards tried before two Commissioners in December.

It is worthy of note that practically no Quakers appeared to answer the charges. They seem to have ignored the Court in a wholesale manner, and I expect in the next Visitation (of 1668) we ought to find the bulk of these duly excommunicated, preparatory to being handed over to the Secular arm.

The records are a curious jumble of compended Latin and English, but for the sake of simplicity I have translated the whole.

During the middle ages, and down until the Act of Toleration began the breaking of their spell, the Bishops through their courts exercised jurisdiction over a very wide area—chastity, slander, usury, licensing of Doctors, midwives, behaviour in public places, drunkenness, gaming, in fact all moral offences, in addition to questions relating to Church polity and structures.

The Bishop “visited” his Diocese once in every three years—his Archdeacon the other two years—and his visit consisted in the issuing of an immense string of questions addressed to the Churchwardens, Sidesmen, Rectors, Vicars, etc., ordering them to tell of any breaches of ecclesiastical discipline, that came within their knowledge. They returned their answers, “presenting” that so and so was guilty of such and such an evil practice—hence, these Quaker presentments. All the Bishop could do to the delinquents was to solemnly excommunicate them; if they disregarded this terrible weapon, the Bishop sued out a writ of “*de excommunicato capiendo*,” and the civil authorities then appeared on the scene and imprisoned, fined, and so on. See Hallam’s *Constit. Hist.*

DEANERY OF WIRRAL: Co. CHESTER.

Nil.

DEANERY OF WARRINGTON.

Visitation held 11th December, 1665, at Wigan.

FARNWORTH.

Against Robert Barton & his wife, Gilbert Holt, Thomas Kukid [?] & his wife, John Barnes & his wife, Savage Mason, Richard Goose, Thomas Barnes, senior & his wife, Thomas Barnes, junior, Peter Barnes, William Barnes & his wife, Samuel Barrowe, John Minshall & his wife, Elizabeth Minshall, Eleanor Minshall, Mary Minshall, & Samuel Minshall, quakers. The said Savage Mason is a notorious, seduceinge Person.

Against Thomas Earle & his wife, Margaret Massey, Mary Shaddocke, Richard Lancaster & his wife, Richard Holden & his wife, [blank] the wife of Thomas Tankerfield, & Thomas Taylor & his wife, for the same.

Against Richard Lancaster, junior, Richard Earle, Isabel Earle, Margaret Earle, & Ellen Barnes, for the same.

HUYTON.

Against Peter Lathwood & Alice his wife, William Bootle & Margaret his wife, William Hatton & Alice his wife, James Fletcher & Mary his wife, & Richard Biseley, for Quakers.

HALSALL.

Against Thomas Barrowe, for being a Quaker.

Against Roger Letherbarrow & Jane his wife, George Pye & Margaret his wife, Margaret Underwood & John her son, for the same.

MELLINGE CHAPELLRY IN THE PARISH OF HALSALL.

Against Thomas Hickocke, schoolmaster, a Quaker, for teaching a private schoole in William Martin's house.

Against Alice Tyrer, & the aforesaid Thomas Hickocke, for Quakers.

ORMSKIRKE.

[Loose scrap of paper on which is a letter as follows.]
Gentlemen.

Wee, the Churchwardens of the pish of Ormskirke, humbly offer these things to yor consideraçon:—

Impr: whereas in our presentmts to this Court wee did present Rich: Mosse, of Skersmosdell, dyer, among

Recusant Papists, hee is now put amongst Quakers in the Citaçon, wch : wee pray may bee amended.

* * * * *

Silvester Sutch, }
James Swift, } Churchwardens.

Against Isaac Ashton & Margaret his wife Anne Kenobye & Anne her daughter, Peter Leadbeater, Mary the wife of Richard Taylor, Thomas Kilshowe & his wife, George Burrowes & Dorothy his wife, John Dicke & Jane his wife, Anne Atherton,¹ Gotterell Atherton, Richard Cubbon² & Anne his wife, George Showe & Margery his wife, Thomas Pearnes & Jane his wife, & Richard Webster, Quakers.

Against Margaret Kendell, widow, Mary Kendale, Catherine the wife of George Endowe, Lawrence Underwood, Mary Johnson, widow, Henry Fostart & Mary his wife, & Thomas Crosby, for the same.

Against Thomas Crosby, of Ormskirke, Quaker, for openinge his shop & exposinge his wares to sale upon hollidays.

Against Henry Fostart [see above], for not paying the rate assessed on him towards the repair of the Church, 4d.

Against Isaac Ashton, & Anne Kenoby, both of one house, for the like betwixt them, 1s. 1d.

Against James Barton & Elizabeth his mother, for the same, 1s. 3d.

Against James Barton, junior, 1s. 3d. & William Barton, 1s. 3d., the same.

Against Elizabeth Halsall, widow, 10d. & Catherine Lathom, 4d. ob., for the same.

Against Gotterell Atherton & her mother, for the same, 10d.

Against Richard Cubbon, 8d. Peter Leadbetter, 10d. & Edward Lyon, 6d. for the same.

SEPHTON.

Against Richard Johnson, Anthony Wetherby, Edyth wife of John Hulton, John Smallshowe & Ellen his wife, Quakers.

¹ The persecution of Oliver Atherton, of Bickerstaff, which resulted in his death in prison in 1663, is mentioned by George Fox in his *Journal* (ii. 25, 26). There is a long letter in D., written by O.A., to M. Bell, from Shrewsbury Gaol in 1660.

² Richard and Anne Cubban (Cubham), of Bickerstaff, are also referred to in the *Journal* (i. 381, ii. 25, 26). Anne Cubban died in 1703, and her husband in 1709.

WALTON.

Against Richard Much, of Bootle, Thomas Rose, of Kirkdale, & Margaret Kirks, of Bootle, for Quakers.

WEST DERBY CHAPELLRY IN THE PARISH AFORESAID.

Against Roger Watmough, & James Tarleton, for Quakers.

WARRINGTON.

Against John Barrowe, Samuel Dunbabin, John Crowchley, Susan Crowchley, Jeremiah Thomlinson, Brian Sixsmith³ & his wife, Thomas Cocker & his wife, of Warrington, Quakers.

Against John Pickeringe, & John Barrowe [see above], of Warrington, for not buryinge theire dead att the Parish Church.

WINWICK.

Against Geoffrey Flitercroft & Dorothy his wife, Richard Pickeford, alias Cooke, of Houghton & Culcheth, Quakers.

WIGAN.

Against George Bradshawe, Peter Bradley & his wife, Mrs. Boore, widow, James Gregory & his wife, Ralph Pemberton, Alice Pemberton, & Henry Winstanley, Quakers.

WM. FERGUSSON IRVINE.

To be continued.

³ The names of Brian (Bryan, Bruen, Brewen) Sixsmith (Sixsmith) and of his wife Hester, occur occasionally in the records of early Friends. They were the parents of William Sixsmith, whose testimony entitled, *Some Fruits brought forth through a Tender Branch in the Heavenly Vine, Christ Jesus, named William Sixsmith*, was written by his father in 1677, and to which were added some short pieces in verse. In 1660, B.S. was imprisoned at Shrewsbury with Benjamin Boulton and others, for visiting Friends in prison at that place, and in the next year he suffered in the same way in Denbighshire. (Besse, i. 744, 748.) Patience Sixsmith is mentioned by Besse (i. 327) in connection with Warrington. William Sixsmith died in 1677, aged twenty-one, and his father died in 1679. See *Phil. Promoted*.

Meetings in Yorkshire, 1668.

Concluded from page 76.²⁹

East Ryding	Meetings.	Townes belonging to Meetings.	Names of some persons belonging to each Meeting.
Northwicks	Vlram	Barniston ³⁰ Skipson ³¹ Beeforth Bonwick	Geo : Hartas, Thomas Thom- son, John Watson, Thomas Pearson, Thomas Nayler, Peeter Settle.
	Kelke	Harpham Grainsmire Foston Brigham Fradingham	Lanc: Mensen, Char: Cannabye, Joseph Helmsley, Will ^m Botterill, Silvester Starman, Will ^m Ogle, Thomas Drape, John Sugden, Christ : Oliver.
	Cottam	Kellam Skeene Nafforton South Burne Garton Emswell Langtofft	Greg : Milner, Rich : Purs- gloue, Rich : Towse, James Cannabye, Robert Milner, Geo : Thomson, Tho : Jenkinson, Tho : Nichollson, Christopher Towse, Bryan Robinson, Will ^m Gerrard.
	Bridling- ton	The Key Benton ³² Carnabye Hunmanbye Hastrop	Rob : Prudam, Fr : Storye, Zach : Smales, Tho : Ander- son, Henry Gerrard, Will ^m String ^r , Thomas England, Ral : Stephenson, Frances Simson, Rob : Lamplough, Anth : Gerrard, Rob : Simson.

Thes 5 Meetings one Monthly

²⁹ On page 76 occurs the name of Josias Blenkhorne, of Whitby Meeting. The following is copied from the Yorkshire Registers and illustrates the tragedies in the life of the past, which often underlie the cold formality of the register-books.

NAME.	DATE OF DEATH.	RESIDENCE.	DESCRIPTION.	HO. NO.
Blenkarne, Joseph	1672.6.26	Whitby (died at).	Son of Josias and Elizab. perished in the sea.	Pickering.
Blenkarne, Josias	1672.7.28	Of Whitby Meeting.	Perished in the sea.	Pickering.
Blenkarne, Christo.	1672.7.28	Of Whitby Meeting.	Perished in the sea.	Pickering.
Blenkarne, Robert	(Date of Burial, 1672.8.15).		Son of Josias and Elizab.	Pickering.

East Ryding	Meetings.	Townes belonging to Meetings.	Names of some prsons belonging to each Meeting.
Meeting	Kirby Dale	Kirby Octon Butterwicke East Lutton Duglebye Towle thrope fryday thrope East Heaserton Shearburne	Mich : Simson, Will ^m Simson, Will ^m Pudsey, Rob Main- ford, Will ^m Sepharson.[?] Will ^m Maw, Frances Spinke, Will ^m Jepherson. [?]
Holderness	Owst- wicke	Hillston Rosse Burton Pidsee Elsthornewicke Flinton Albrough Tunstall Remswell Waxham Halsham	Marm : Storr, Rob : Raven, Willm Yates, Jo : Whit- head, John Ellis, Tho : Reynoldson, Joseph Trevis, Math : Maire, Jo : Lang- ricke, Jo : & Jos : Storr, Th : Levit, Jo : Jsack, Edw : Barker, W. Wash.
	Pattring- ton	Welwick Shresling ³³ Easington Killsea Newton Hompton Weatherhsea Hollam Ottringham	Dan : Harye, Ruben Han- cocke, Will ^m Blossome, Fr : Howden, Peter John- son, John Bird, Rich : Corke, Rich : Hardy, John Foster.
	Paull	Kenningham Royall ³⁴	Chr : Drew, Peter Drew, Andrew Adams, Will ^m : Boucher[?].
	Sutton	Wawne Ganstead Coniston Bilton Musse ³⁵ & Swine Throtlebye ³⁶ Skertley ³⁷	Will ^m Elliker, Law ^t : Elliker, Chr : Snaith, David Thew- son, John Twinham, Fr : Barton, Robrt Richardson, John Plummer, Thomas Pinder, Tho : Bowes.

East Ryding.	Meetings.	Townes belonging to Meetings.	Names of some persons belonging to each Meeting.
	Hull	Marefleett Newland	Will ^m Garbutt, John Holme, Thomas Wilson, Rich : Haggett, John Lyth, Anth : Wells, Will ^m Read, Thom : Howsmen, Thomas Somer- scales.
	Hornsea	Seaton Burton ³⁸ Nunkeat ^[1] ing Hatfeild Cowden	Oliver Ketteridge, Peter Ack- lam, Geo : Smith, John Raines, Pars : Newsam, John Fisher, Hugh Bayley, John Cox, Peter Gardham.
	Eloughton	Ferrybye Eliker Brantingham Caue Brough Elher Thorpe	Robert Langley, Will ^m Southern, Robert Stephen- son, Will ^m Richardson, Thomas Wawne, Thomas Parkins, William Foster.
	Weeton ³⁹	Cliffe Holme Shipton Sancton Goodmandam	Edw : Wilberfosse, Sebast : Alerthorp, Chr : Walkington, Will ^m Smith, Thomas Leming, Rober : Carver, Anth : Carver[?].
	Houlden ⁴⁰	Knedlington Saltmarch Rednesse Swinfleett	Will ^m Goforth, John Hogg, James Emsen, Chr : Graue, David Nutbroune.
	Pockling- ton	Wilton Barnby	John Wilson, Chr : Hurds- man, Jo : Ratcliffe.
	Wallter ⁴¹		Chr : Hutton, James Turner, Chr : Willson, Will ^m Walker.
	Beverley	Lockington Woodmansey Cottingham Chery Burion	Thomas Hutchinson, John Nettleton, Sam : Barton, Thomas Robinson, Fr : Robinson, Robert Bukell, Jo : Garfett.

³⁷ Barmston.³⁸ Skipsea.³⁹ Rempton.⁴⁰ Possibly, Skeffling.⁴¹ Ryhill.⁴² Meaux (pron. Muce).⁴³ Thirskby.⁴⁴ Possibly, Skirlaugh.⁴⁵ Brandsburton.⁴⁶ Weighton.⁴⁷ Howden.⁴⁸ Warton.

The Will of Margaret Fox.

I, Margaret Fox, of Swarthmore, in the County of Lancaster, Widdow, being in the eighty fourth yeare of my age, yett, blessed bee God, in a good measure of health, and of a sound and perfect memory, Doe make this my last will and testament in the manner and forme following :—

First Item. I doe give unto my son in law, Daniel Abraham, of Swarthmore aforesaide, and Joseph Goade, of Beakeliffe in the aforesaid County of Lancaster, yeoman, Tenn pounds for the Poore of the people called Quakers, belonging to Swarthmore Meettinge, to bee kept by the said Meettinge as A Stocke, and the Intrest of it yearly to help to maintaine Such poore of the people called Quakers as shall bee in want, belonging to Swarthmore Meettinge Aforesaide.

Item. I doe give to my grand children, Nathanaell Rous,² Bethiah English, Ann Rous, Nathanaell Meade, Margery Lower, Loveday Lower, Richard Lower, Mary Lower, Bridgett Lower, and John Abraham, Each two guinnies.

Item. I doe give to my grand children, Charles Fell,³ Issabell Graues, and Margaret Manwaring, Each one guinnie.

¹ The two documents here reproduced are accompanied by a copy, in Latin and English, of the Administration Bond which was then, apparently, necessary in cases of executorship as it now is in the case of administrations. All three documents are "Extracted from the Principal Registry of the Probate, Divorce, and Admiralty Division of the High Court of Justice in the Archdeaconry Court of Richmond," and are in the possession of Emma Clarke Abraham, of Grassendale Park, Liverpool.

² Nathaniel Rous and Ann Rous were children of John and Margaret Rous, of Kingston-on-Thames.

Bethiah English, daughter of John and Margaret Rous, was the wife of David English, of Pontefract.

Nathaniel Meade was the only son of William and Sarah Meade, of Essex.

Margery, Loveday, Richard, Mary, and Bridget Lower were children of Thomas and Mary Lower, of Marsh Grange, in Furness.

John Abraham was only surviving child of Daniel and Rachel Abraham, of Swarthmore.

³ Charles Fell was the only son of George Fell, the eldest child and only son of Judge Fell.

Isabell Graves was only daughter of George Fell, and wife of James Graves.

Margaret Manwaring is, presumably, Margaret, daughter of John and Margaret Rous. She "is not alluded to, after attaining woman-

All the remainder and residue of my worldly estate whatsoever I doe give unto my deare and loucing daughter, Rachell Abraham, wife of Daniell Abraham aforesaide, who hath lived with mee many yeares in my old age, and hath dilligently and dutifully demeaned her selfe to me with a great deale of care & tenderness. And I doe make my said daughter, Rachell Abraham, sole executrix of this my last will and testament, Hereby revokeing all other wills and testaments whatsoever formerly made by mee.

In witness whereof I have hereunto sett my hand and seale, the sixth day of April, Anno Domin one thousand six hundred ninety and eight.

MARGARETT FOX
M.F.

her mark.⁴

Signed, sealed, published, and declared by the said Margaret Fox to be her last will and testament in the presence of us.

HENRY PHILLIPS.
WM. DAVIS.
WILLIAM MEADE.
SARAH MEADE.

Proved at Richmond, Yorks.,
3rd Oct., 1702.

An Inventory of the goods and chattels, rights and creditts of Margaret Fox, late of Swarthmoor hall in the County of Lancaster, Widdow, deced, taken and apprizd by Joseph Sharpe, of Hollowintre, Yeom, Wm Fisher, of Worstone, Mercer, Barnard Benson, of Swarthmoor, husbandman, and Thomas Hodgshon, Junior, the second day of October, Ano Dm^j 1702:—

hood, in any of the family letters extant. But it is evident from her father's Will that she had been a source of trouble to her parents. . . . There is no information as to the mode in which this daughter so much displeased her parents, but not being mentioned about the time of her father's death in any of her mother's or grandmother's letters from or to Kingston suggests the idea that she did not reside there, and that she had probably married contrary to the wishes of her family." (Webb's *Fells*, pp. 388-391.) Margaret Rous was a scholar at Christopher Taylor's school at Wallbam Abbey.

The last three legatees were probably non-Friends, and therefore did not appeal to the grandmother's heart as did the earlier named grandchildren.

⁴ It is believed that Margaret Fox was almost, if not entirely, blind in the later years of her life. This would account for her "mark" here, for the number of letters purporting to be from her, but written in various handwritings, and for the many letters addressed to one or other of the daughters instead of directly to their mother.

	£	s.	d.
First her wearing apparell and purse	040	00	00
Plate	030	00	00
Her books	010	00	00
Her credits	249	00	00
Household Goods	171	03	08
Total	500	03	08

JOSEPH SHARP	} Apprizos.
WM FISHER	
BERNARD BENSON	
THOMAS HODGSHON	

William Keynell, of Dorsetshire.

Quarterly Meeting at Dorchester, 25th 4th mo., 1690 :—

And be it noted that since our last Quarterly Meeting it has pleased the Lord to remove from us by death our honest, worthy Friend, Wm. Keynell, of the Isle of Purbeck, who received a gift of the ministry several years before his decease, and faithfully laboured therein according to the ability which God gave him, he being the only minister which was then had in the county, and was well beloved by his friends. And as a manifestation of his love to them in the Truth, he gave, by will, a considerable estate of land¹ for the use and benefit of poor Friends of this county, with £10 in money, who, with us, have cause to remember him for his charitable gift to them. And we doubt not that he laid down his head in peace with the Lord, whom he loved according to his measure.²

¹ Known as the Ailwood Estate and consisting of farm house and thirty-three acres of land, situate in the parish of Loders, in the Isle of Purbeck. See *Trusts and Trust Properties vested in Bristol and Somerset Quarterly Meeting and its subordinate Meetings*, 1870, pp. 55; 56.

² William Keynell (Kennell) is described as a mariner, of Ailwood. His wife, Elizabeth, and he were both buried at Poole.

"William Miller at the King's Gardens."

William Miller, "the Patriarch," as he was called by his descendants, was the first of five generations of the family, who, for nearly two centuries, were leading Friends at Edinburgh. According to family tradition, he was born near Hamilton about 1655. Probably he was a convinced Friend, as his name first appears in the Meeting records in connection with his marriage, in 1680, to Margaret Cassie, a connection of the Barclays of Ury, and for many years resident in their family. The marriage took place, "be for many wittnesses," at the house of Hew Wood, a worthy friend, a minister, and gardener to the Duke of Hamilton at Hamilton Palace. For nearly ten years after his marriage he and his family were resident at various places in the West of Scotland, where he doubtless followed his vocation as gardener; but in First Month, 1689, we find his name, with others, appended to an account of the assault by the Cameronians on Edinburgh Friends, and before the end of the year, he was certainly resident in the city, "at the Abbey of Holyrood," where his son, Hew, was born in Eleventh Month. He was probably already gardener at Holyrood Palace, having been helped to this comfortable position, perhaps, by his friend, Hew Wood, whose patron, the Duke, was "heritable keeper" of Holyrood House.

William Miller's name soon becomes of frequent occurrence in the minutes of Edinburgh Meeting. Very often he was on Meeting appointments for drawing up the Epistle to London, and letters to individual Friends who had applied to the Quarterly Meeting for advice, and on other weighty business. Early in 1695, he seems to have been Clerk of both the Quarterly and Monthly Meetings, and for the next ten years his laboriously penned, quaint minutes enrich the record books. In Third Month, 1697, we learn that Friends of Edinburgh

doe now keep there mittings in the stritts, where they feell the assisting arme of the Lord to support them under there present exerss; That there mittings are rather more quiet on the first day then formerly they were whill within the mitting house, and that we hop that this sednting will have some Impression, and be ane opportunity to reach many.

Next month, W. M. explains that the meeting was held at the Abbayhill, by reason of the magistrats taking our own house from us, and that for the cause as foloweth. . . . On of our number goeing to the provist and on of the bayles to complin of som a buce that was don to us, such as som yung men offering to beat som, offering to pick a woman's pocket, with all the Ethisticall languish that ther wise could invint, liping and dānsing the tim of our mitting; and for our complining of these things, they have taken our just right and propertie. So they punish the rightiouse and lets the wicked goe frie. . . . And when Bartholomew Gibson and William Miller went to the toun counsel of Edenburgh to demand the key of our Mitting house again according to Patrick Heliburton his promise [he was a bailie and was "the man that took the key"], Heny. Lun, a lette bayley, and John Miller, present bayley, spok to us, and said that we should not have our key again, and lickwise said they would buld up our house dour, and that we should have no mor mitting in that place.

It was at this time that, according to family tradition, the Patriarch's wife, when preaching in these open-air meetings,¹ used to stand up, with her husband and eldest son on either side to protect her from the assaults of the rabble. Meanwhile the Meeting for Sufferings in London had drauen up a brewiat of frinds sufferings, with which they had attended the secretaries of steats, who shoud there dislick thereat, and promised to writte to this place to give redress, and desire[ing] us to attend the Chansler and advocat in order to procure it.

This, Bartholomew Gibson and William Miller, "or any other frind," are desired to do "as they see fridom." A year later Friends appealed to William III., who promised them fair, but in three months' time (Sixth Month, 1698), W. M. has to record

the tumultouse rabel continoueth to molest us at our mittings notwithstanding of our dear frinds in England of ther representing of it to the King and to others that is in atherity. . . . yet no ease hath been as yett not withstanding of all pretences to that efect.

The meetings were kept "at the futt of our own turne picke in the oppen stritts for atestimony against the unjust actings of the magistrats of Edenburgh, and that from the 8th day of the Second Month to the 3rd day of the 8th Month, 1697." Friends then moved into the room below their own Meeting House, "by reason of them that lived in it is taken away by death, and it being standing emptie we have made it our mitting house."

The Monthly Meeting for Second Month, 1698, had to be "ajurned . . . by reason of the disturbance of the

¹ This would make an interesting subject for a picture.—Ebs.

rabbell to Bartholomew Gibson his hous"; and in Ninth Month, 1698, W. M. records

frinds weall every way, only the rabbell contineneth abusing of us both at our first dayes mittings, and allso at our fift dayes mittings, with all maiuer of ungodlyness, with casting of fire bales of powder amongs us while within the house, they working out ther own shame, it being astain to christianity yet hood winked at by the magistrats of the city.

Three months later, the Clerk reports that Friends of Edinburgh are in love and unity,

but there outrageous adversaries, the rabbell, is still a busing of us at our mittings and more especially the Colegions with the sattmen and others that, as we may call, Scum of the whol city, and although that som of us hath spok to som of the maisters of the Coladg yet they are still rather worse then better."

At the end of 1701, there was a very great riot, som of the Colidgens breaking up our dures with forr hamers . . . that the oak planks was broak to peeces, and after the Colidgens the moab that followed them, being several hundreds of them, men and boyes, offering wealence to som, dragging som by the heels, holding up the for hamber to kill a man a bove seventy-four years of eadg [whilst] the Capten of the tonnes gaird [being appealed to] rather smiled at it.

At last, however, in Third Month, 1702, the Clerk was able to record some improvement; those in authority

have now sent ther searchers with ther officers and putteth away the rabbell from amongst us. So as befor we recorded there disorderly miscariadges and ther unchristian behaviour, therfor wee are wery glead to record som beginnings of amendment.

For many years, however, our chronicler had, from time to time, to pen such minutes as the following:—

Twelfth Month, 1704-5: This meeting ended in love and unity amongst themselves, [but] ther is more disturbance at the meeting at Edenburgh then ther hath been som years befor at the fift dayes meetings uswaly by the Colidgeners and in the first dayes meetings by a great rabbell.

Third Month, 1708: frinds pairted in love and unity, and the power of the Lord did a pear in ane Eminent mainer, and many testimonys was born to the truth, and although that the provist and bayles sent som officers and souldiers to quench the tumultos rabbell, yet the rabbell, som of them, was wery rude in bricking up [i.e. breaking] of windowes, yet ther was many sober peapell was ther, and som of good not[e] and wery attentive, so that ther had not been a greater Meeting of publick frinds and other for many years, and the Lord[']s power over all it[']s oposers.

There were no less than eight "publick frinds" from England present on this occasion.

Even six years later, W.M., who had been appointed Treasurer of Edinburgh Meeting in 1700, and in that capacity

was directed, 1714, to see to "the necessarye Repparations" to the Meeting House, was told to have the windows "Fir-laced to hinder ye stones from coming upon friends when ye wyld Boys do Trou ym."²

At Edinburgh Monthly Meeting, Third Month, 1702, the Patriarch

gave in a peaper declairing his dislick with som men frinds in ther wearing ther Coats oppen in the breast, and of som women frinds, that weareth ther bear breasts in resemblance of the great women that hath ther breasts and there necks very much neacked, which he is shure that truth ought not to admitt of, and Lickwise he is perswaded that those that was the first profesers of the truth was in Contrary practise with those that doe soe now, both men and women. His paper is recorded in the book of leaters [now alas, non-existent; and very properly] it was ordered to be read in the womens meeting.

In Fifth Month, 1702, the Patriarch had lost "his dear and loving wife," Margaret (Cassie) Miller, "on of the finest women in hir adge, day, and generation," he fondly describes her. After telling of their marriage, and the births of their ten children, he proceeds:—

Hear foloweth William Miller his testimony concerning his wife. At the Abbay the 25th of the 5th month, 1702 :—[I]t hath often been in my heart, and now for clearing of my conscience I thought fitt to give my testimony concerning my loveing wife, Margrat Miller . . . that now, whille I am in a deap sence and sorrow for hir, that it may be amerandom to me and hir children, the two youngest being in that age that they will never remember that they see hir [she died very shortly after the birth of little Benjamin, the youngest. Her husband had been acquainted with her upwards of twenty-four years]; of these [he continues] I have been married to hir on and twenty years, ten months, and about two weeks, which I can say was but as a very short tim, because of the love that wee had on to another; and this I can say ther was never awrong word betwixt us . . . a deuitfull wife she was . . . as ever a man had, and a loving mother to hir children as ever had children, and I may say another in this our Jsrael, yea, such an on both as to hir life and conversation, and also by hir sound doctrine that she preached to the astonishment of many . . .

² It appears from the cash accounts of Edinburgh Meeting that in 1720, 48 shillings Scots was paid "to the soldiers that guarded the Meeting house door." Again in 1724, there is an entry that 24 shillings sterling was "paid to the Town Officers and Soldiers for attending the Meeting house door." The latest trace of the custom which I can find is under date, 3. v. 1764, when £1 is entered as "Cash payd for a Soldier attending, preceeding this date." A very faint echo of the domes of the untamed "rabbell" of Edinburgh survived even to my young days, when, as we passed along some of the back streets on our way to meeting, we used to be followed by discordant cries of "Quack-quack," from the children in the gutters.

for although some hath come with that intent to catch hir in hir testimony, yet they were disappointed in there atempts, for though that she had not the advantadg of letter learning, the Lord's pouer was the more seen; and what she had learned was from another maister; and seeing the Lord had given her ane talent, she did not put it under on bushell, nor yet under ane bedd, but sett it upon ane candelstick, that it might give light to all, as many can bear wittness by hir much travell, yea, in all places of this nation, where frinds had meettings, and even when shee was a yung woman, and alwise traveld upon hir foot, and more espacialy wpon hir own Chargess. . . . She was given up to spend and be spent for what she knew of God, for the which it is my faith and belife she hath the answer of peace, "Weel don, good and faithfull servant, enter into the Joy of thy Lord." And seeing it hath been the will of the Lord to remove hir from the trubels of this world [to] my great loss . . . this is my comfort she is at rest with Christ hir saviour. . . . What shall J say of hir, "the Lord giveth, and the Lord taketh, blissed be his nam for ever,"—"the nam of the rigitious shall be had in everlasting remembrance."

WILLIAM F. MILLER.

To be concluded.

Springett Penn to James Logan.¹

Cap^t Rich^d Hill, Isaac Norris, J. Logan, R. Assheton,
T. Griffiths,

Gentlemen.

I have received a lett^r from Colonell Jⁿ French, whose services to y^e Family J^m very sensible deserve to be remembred, I therefore Heartily recommend him to yo^r notice, & shall approve of w^t ever you do in his favour, so farr as you shall think Consistent wth Justice, & am wth good wishes for all your prosperity,

Yor already Obliged fr^d,

SPRINGETT PENN.²

Lond^o, May y^e 23^d, 1724.

¹ From the original in D (Penn MSS. 58).

² Son of William Penn, Jun., and grandson of the Founder. He died in Ireland in 1731.

"Occurrences for the Progress of Truth."

1749.

Daniel Stanton, from Pennsylvania, visited friends meetings in the three Provinces, as did also John Griffith, from Pennsylvania, and William Backhouse, a second time, from Lancashire; Elizabeth Marriot, from Mansfield in Nottinghamshire, accompanied by Edith Flower, from Malton in Yorkshire, William Impey, from Essex, and William Thomas, from y^e Island of Tortola in America.

*The following letter written by Samuel Bewley to [?] William Thistlethwaite will fitly introduce these "Occurrences" to our readers. This letter, and extracts made by S. Bewley, have been preserved in a portfolio of MSS., collected by William Thistlethwaite, now belonging to John S. Rowntree. See JOURNAL, i. 130n.

"Dublin, 3 4 mo., 1866.

"My dear friend.

"When I went to examine the book in which was copied the Annual report made at our National Meeting, of the 'Occurrences for the Progress of Truth,' I got so much interested in it, and found the information so varied, that I thought thou could hardly form a just idea of its character, if I simply complied with thy request to furnish thee with a copy of the report for *one* year. I have therefore made extracts commencing with one of the first reports which have been preserved, and selected others at various intervals when anything peculiar affecting our society occurred. . . .

"I find in reference to the oldest proceedings of our National Meeting, in the latter part of the 17th century, that somewhat similar reports were entered on their proceedings, and that, about the year 1702 or 3, it was referred to a Committee, of which Thomas Wight, of Cork, was one, to prepare an account of the 'Rise and Progress of Truth' in Ireland. This was chiefly compiled by T.W., who brought it down from 1653 to 1700, and after was continued to the year 1751 by John Ratty. . . . It was referred to Dublin Mens Meeting to revise it and have it printed.

"The Annual reports, entitled 'Occurrences for the Progress' were continued from that time, but were not printed, and the making such reports were directed to be discontinued by direction of our Y. Mg. in 1849. . . .

"With love, I am

"Thy affectionate friend,

"SAMUEL BEWLEY."

And the following friends of this Nation, viz., James Gough, from Mountmellick, visited friends Meetings in y^e Provinces of Ulster and Munster, Jane Faile and Sarah Williams visited friends in y^e province of Ulster, and Isabel Middleton them of Munster province.

The summe total of Friends sufferings this year for Tythes, Priests Maintenance, and repairs of Parish Worship Houses was £1,564 11s. 11d.

1750.

Friends enjoyed their meetings peaceably, and were visited by the following friends of y^e Ministry, whose labours in y^e Gospel were acceptable to us, viz., John Bevington, from Warwickshire, who, besides visiting the meetings of friends, had also Meetings in Lismore and Kinsale among strangers to good satisfaction, and who, at his departure, also wrote an Epistle of Exhortation to Friends, which was dispersed and published amongst them.* Samuel Fothergill, of Lancashire, was here a second time, and visited Friends at their Half Yeares Meeting in y^e 9th Month, and afterwards had divers other meetings in Dublin and other parts of y^e Province of Leinster.

Joseph Tomey, from Dublin, visited Friends in their meetings in y^e provinces of Ulster and Munster.

Friends at Cork this year appointed and held meetings among Strangers at y^e following places in y^e province of Munster, viz., at Kinsale, Bandon, Ross, Carberry, Skibbercen, Baltimore, Bantry, Dunmanaway, Charleville, Mallow, Dungarvin, Caperquin, Lismore, Tallow, and Tipperary, which meetings were large, and held in a peaceable, satisfactory manner, y^e people in most places expressing their satisfaction and desiring further opportunities of y^e like kind.

The summe total of Friends sufferings this year for Tythes, Priests maintenance and the Repairs of Parish Worship Houses, £1,760 7s. 8d.

1753.

May Drummond proceeded in her visit to y^e Meetings of Friends in y^e province of Leinster, and visited some of those in Munster. Edmund Peckover (a 3rd time) visited

* Query if printed. It is not mentioned in Joseph Smith's *Catalogue*, and is not known in ¹D.

Friends Meetings throughout the three Provinces as did also, or for the most part, Samuel Stott from Suffolk, and William Rickett from Lincolnshire. Ann Gunner (a 2nd time) and Mary Artis, from Suffolk, visited some meetings in y^e province of Munster, and most of y^e families of Friends in Dublin. Sarah Splatt (a 2nd time) and Mary Sparks visited y^e Meetings of Friends in y^e Provinces of Ulster and Munster, and Mary Sparks also visited y^e meetings of Leinster Province, Sarah Splatt being disabled by infirmity of body from visiting Friends in y^e last named province, except at their Quarterly Meeting at Carlow.³

This year also was finished a certain memorable service, which, altho formerly proposed, had not hitherto been executed, viz., it was again proposed at a Half Years Meeting, 1752, that a National visit should be performed to y^e several Particular and Monthly Meetings throughout y^e Nation by some friends of each Province, in order to enquire how y^e several good Advices and Recommendations of former National Meetings had been put in practice, and also to stir up Friends in their several Meetings, as occasion might require, to a more diligent and due observance thereof. Accordingly, the following friends were appointed to this service, viz., Samuel Watson, Robert Lecky, Joseph Williams, Joseph Tomey, and James Pim, from Leinster, John Cristy, James Cristy, Jacob Hancock, and Thomas Greer, from Ulster, James Tomey and Abraham Fuller, from Munster; and an account was given to y^e National Meeting that they had accomplished y^e said service, and that their labours generally proved to good satisfaction, and that it was hoped they will prove of some benefit.

The summe total of Friends sufferings this year for Tythes, Clarks wages and repairs of Parish Worship Houses, £1,587 12s. 11d.

To be concluded.

³ For many of the names in the earlier portion of this article see *A Book containing a Catalogue of ye names of Friends in the Ministry who from time to time visited ye Meetings of frds in Ireland, but more particularly Cerke, Bandon, and the parts westward from Bandon, etc., 1656-1765*, belonging to Cork Monthly Meeting. The copy of this MS. in D. filis 168 4to. pages. The index, which has been specially prepared, contains nearly 850 entries.

[Would not some Friends interested in Irish Quaker history incline to provide funds for the printing of this valuable manuscript?]

Friends in Current Literature.

The Rise of the Quakers, by T. Edmund Harvey, M.A. (London: Thomas Law, and Headley Brothers. 8vo, pp. 180; in Horne's "Eras of Nonconformity" series), is an excellent handbook of early Quaker history and doctrine, written in attractive, easy style. It will, without doubt, have a large circulation. The author has recently given up an important post in the British Museum to devote himself to philanthropic and municipal work in London. Though careful and accurate in his work, he has been led into error, on page 79, by a misprint in the book referred to, and the name on line 4 should be Thomas Thompson¹, the well-known Friend, of Skipsea, Yorks, who died in 1704.

Joseph Bevan Braithwaite's book, *Memoirs of Anna Braithwaite, being a Sketch of her early Life and Ministry, and Extracts from her private Memoranda, 1830-1859*, has just been issued (London: Headley, 8vo, pp. 201). Rather more than five chapters are given by the author to his mother's visits to America. There are portraits of Anna Braithwaite and her husband, Isaac Braithwaite.

Anna Braithwaite's granddaughter, Anna Braithwaite Thomas, has written a valuable memoir of her husband, *Richard H. Thomas, M.D., Life and Letters* (London: Headley, 8vo, pp. 438). J. Rendel Harris, Litt. D., has contributed a short preface, and the book is supplied with illustrations. It is well that the lessons of such a valuable life should be thus preserved in order that they may be learned and relearned for the future.

John William Steel, of Darlington, Durham, author of "Friendly Sketches," etc., has given us a very useful epitome of northern Quakerism in olden times, in his *Early Friends in the North* (London: Headley, 8vo, pp. 60). The account of Anthony Pearson, justice and Friend, is specially valuable, and it is accompanied with an illustration of Rampshaw Hall, Justice Pearson's home,² where the first Friends' Meeting in Co. Durham was held. Another illustration

¹ J. Whitehead's *Written Gospel Labours*, 1704, gives *Theo. Thomson*; this is corrected in Thomas Chalk's *Life of John Whitehead*, 1852, p. 9 n.

² See *First Publishers of Truth*, pp. 83, etc.

shows the time-honoured Meeting House at Countersett, north-west Yorkshire, near which lived Richard Robinson, George Fox's friend and frequent host, and, at a later date, the Fothergill family, which has given many valued members to the Society of Friends.

Those conversant with Ackworth School and its history will find interesting reading in *Between the Cupolas. A "Light-and-Airy" Record* By W[ilfred Whitten] (London: Headley, 8vo, pp. 128). The book is dedicated "To my old Schoolmasters . . . with Respect, Affection, and Forgiveness." The "light and airy rooms," so named "by a grotesque irony,"³ were "dismal abodes of woe," used for the purpose of punishing misdemeanours and of providing opportunities for reflection. They were constructed in 1819 and abolished in 1847.

Aylmer Maude's *The Doukhobors* (London: Constable, 8vo, pp. 338) gives the history of a people in whom Friends on both sides of the Atlantic have taken much interest.

William Rathbone. A Memoir, by his daughter, Eleanor F. Rathbone (London: Macmillan, 8vo, pp. 507), contains portraits of four successive Friends named William Rathbone, viz., (1) the great-grandfather of the subject of the *Memoir*, 1726-1789; (2) the grandfather, 1757-1809; (3) the father, 1787-1868; (4) the son, 1819-1902. William Rathbone, the great-great-grandfather, joined the Society of Friends about 1730, and a little later his father, William Rathbone, also became a Friend. William Rathbone (1757-1809) left Friends; "the immediate cause of his expulsion from the Society of Friends was his publication of a book entitled, 'A Narrative of Events that have recently taken place in Ireland among the Society called Quakers,' a detailed statement of the circumstances under which a number of Irish Friends had been disowned for what were held to be lax views regarding the authority of the Bible. . . . It was evident that the author shared the heretical opinions of those whose case he was relating." William Rathbone (1787-1868) was disowned for "marrying out," but "re-admitted—it is said, upon his giving an assurance that, though he could not out of courtesy to his wife, say he repented having married her, he would not do it again." He and his family left Friends some years later. His son, the William Rathbone of the *Memoir* (1819-1902), was a

³ See Thompson's *Hist. of Ackworth School*, 1879.

Friend by birth. "He was fond of calling himself a Quaker, and justifying the claim by the saying, 'Once a Quaker, always a Quaker,' though, seeing that his family ceased attending the Friends' Meeting when he was about four years old, his case seems rather an extreme application of the rule."

In *William Bodham Donne and his Friends* (London: Methuen, 8vo, pp. 344) are numerous interesting letters which passed between Donne and Bernard Barton, and which are now first published. Donne writes to Barton in 1842, "By the by, though you read not history, you have probably seen or heard of Sewel's 'History of Friends.' I assure you I took as much interest some weeks since in the account of George Fox, as in all the 'Kings and Kaisers' put together. He waged and won a harder war than Hannibal or Cæsar." There is a reference to "John Joseph Gurney" in one of Donne's pieces of poetry. A portrait of Barton appears among the illustrations.

The King, of the 27th of May, published in London, devotes four folio pages to the Yearly Meeting recently held in Leeds. There are illustrations of the Meeting Houses in Leeds, and at Devonshire House, London, and of Sidcot School, in Somersetshire. Some portraits of Friends also appear, and include George Fox, William Penn, Richard Reynolds, Sir Edward Fry, and several M.P.s. The portrait of Joseph Albert Pease, M.P., is incorrectly ascribed to his brother, Alfred Edward Pease, Bart., and that of the late Joseph Richardson, of Yorkshire, to "Mr. James Richardson, a prominent Irish member of the Society of Friends." The portrait of the junior editor of *THE JOURNAL* also appears.

There have been many references to the Yearly Meeting in the London and provincial papers.

"London at Prayer" is the title of a series of articles in *The Pall Mall Magazine*. The article in the July issue is devoted to Friends, and is written in an able and sympathetic manner by the editor, Charles Morley. The article is enlivened by sketches of the Meeting Houses at Peel, Deptford, and Devonshire House, reproductions of Robert Spence's painting of "George Fox on the Haystack," and of his etching of Briggs's Meeting House, and a somewhat imaginative scene at Westminster Meeting House during prayer.

Clement Young Sturge, M.A., barrister, has under the

title of *Leaves from the Past* (Bristol: Arrowsmith, 4to, pp. 100), edited the Diary of his great-grandfather, John Allen, brewer, of Wapping, written between February and July, 1777. There are twenty-three illustrations—taken from paintings, photographs, and silhouettes, and, at the end, genealogical tables of the families of Allen, Knight, Sturge, Miller, Jermyn, Clayton, Fox, Stafford, Hanbury, Beck, Lucas, Bastin, Smith, Marriage, etc. Unhappily one looks in vain for an index.

Recent publications also include:—*The Guiding Hand of God*, by J. Rendel Harris (London: Thomas Law, 8vo, pp. 126); *William Penn, Soldier of the Cross and Empire Builder, His Times, His Faith, and His Works*, by Frederick Sessions (London: Headley, 8vo, pp. 28), containing reproductions from pictures of Basing House at Rickmansworth, the State House in Philadelphia, and of William Penn and the Colonists (an early eighteenth century painting); *Poems*, by John Greenleaf Whittier, in the "Red Letter Library," with introduction by the Bishop of Ripon (London: Blackie, small 8vo, pp. 253); *William Penn's Some Fruits of Solitude*, with Introduction by John Clifford, M.A., and a full Bibliography by Samuel Graveson (London: Headley, small 8vo, pp. 180); *Bible Notes*, vol. i., by A. Neave Brayshaw (London: "British Friend" Office, small 8vo, pp. 88, and interleaved blanks); *The Imperial Drug Trade, A Re-statement of the Opium Question in the Light of Recent Evidence and New Developments in the East*, by Joshua Rowntree (London: Methuen, 8vo, pp. 304); *Critical Times in Turkey and England's Responsibility*, by Georgina King Lewis, with portrait of the author in Macedonian costume (London: Hodder, 8vo, pp. 210); *Word-Pictures of Chinese Life, illustrating an unclosed Chapter of History*, by Alfred S. Dyer (London: Roberts, 8vo, pp. 86); *Betting and Gambling, a National Evil*, by B. Secbohm Rowntree (London: Macmillan, 8vo, pp. 250); *J. H. Shorthouse*, edited by his wife, containing, vol. i., "Life and Letters," and vol. ii., "Literary Remains" (London: Macmillan, 8vo, pp. 844).

NORMAN PENNEY.

Friends' Reference Library. (S.)

The following list gives short titles of some books not in the Collection, which the Committee of the Library would be glad to obtain. Other lists of *desiderata* will be sent on application to the Librarian, Norman Penney, Devonshire House, Bishopsgate, London, E.C.

Hester BIDDLE's *Trumpet of the Lord God*, 1662; John BELLERS's *Colledge of Industry in Owen's New View of Society*, 1818, *Watch unto Prayer*, American editions, v. y., *To the . . . Commissioners appointed to take care of the poor Palatines*, 1709, *Considerations on the Schism Bill*; James BROWN's *Epistle of Love and Caution*, Newcastle, 1754; Alfred BEESLEY's *Japheth*, 1834, *History of Banbury*, 1841; James M. BROWN's *Penn's Primitive Christianity*, Phila., 1857;

John CHANDLER's *Special Warrant*, 1663; Dr. CLUTTON's *Dissertation on . . . Small Pox*, 1721; *A Full and True Account of Benjamin CHILD, a Quaker*, 1703; Richard CLIPSON's *Epistle to Friends of Truth*, 1680; *The Cry of Oppression* (No. 2), 1683, folio;

William EDMUNDSON's *Answer to the Clergy's Petition*, 1688;

George FOX's *To all that would know the Way*, 1639;

Enoch HOWER's *Quaking Principles Dashed to Pieces*, 1655; John HELTON's *Reasons for quitting the Methodist Society*, 2nd and 3rd editions, *Deplorable State of Man*, 1st edition;

Funeral Sermon on the Death of Dinah JOHNSON, 1709;

Thomas LETCHWORTH's *Monthly Ledger*, 3 vols., 1773-5;

Brief Account of Robert MOTT, N.Y., 1815;

William PENN's *Sandy Foundation Shaken*, with Preface by Thomas Foster, 12mo., 1812, 1818; PENN's *Trial*, entitled, *A Suitable Present for every Freeborn Englishman*, 1771; PENN's *Truth Rescued from Imposition*, 1700, *Great Case of Liberty*, 1670, *Christian Quaker*, Phila., 1824; James POPE's *Plea for Truth*, c. 1659;

The Young Quaker, a Comedy, 1784; *The Quaker's Letter of Thanks*, 1722;

Randall ROPER's *Truth Uindicated . . . John Perrot*, 1661; Thomas ROBINS's *Sinners Warning-Piece*, c. 1650;

SHADWELL's *Fair Quaker of Deal*, 1709, 1756, *The Fair Quaker, or the Humors of the Navy*, 2nd edition, 1775.

William TOMLINSON's *Word of Reproof*, 2nd edition, c. 1655, *Epistle to Magistrates*, broadside; *Memorials of Sarah TUCKER*, Providence, 1848; Elizabeth TUCKETT's *Example and Precept*, 1831;

Priscilla WAKEFIELD's *Leisure Hours, Juvenile Anecdotes, Domestic Recreation, Sketches of Human Manners, Traveller in Africa, Traveller in Asia*.

THE JOURNAL

OF THE

FRIENDS' HISTORICAL SOCIETY.

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D.—The Reference Library of London Yearly Meeting,
Devonshire House, 12, Bishopsgate Street Without, London, E.C.

Notices.

A suggestion has been made that it would be well to form a bond of union among Friends and others interested in the production of photographs of scenes connected with Quaker history, in order that this important work might be more systematically carried out. Will any who are willing to co-operate kindly send their names to the Secretaries, so that they may become known to one another and be able to consult together regarding respective areas of operation? By some such plan the Historical Society might do useful work in the collection and preservation of photographic records of places of interest to Friends, before they become changed or obliterated by time.

The Secretaries have prepared a brief prospectus of the F.H.S. for insertion in letters, and will be glad to forward copies for distribution.

Notes and Queries.

FRIENDS OF TRUTH (ii. 44).—For an earlier reference, see *Two General Epistles . . . to Friends of Truth*, by George Fox, the younger, 1663.

EARLY MEETING MINUTES OF CUMBERLAND.—Can any one inform me of the location of the minute books of the Friends' Meetings in Cumberland for the seventeenth century? During the summer of 1903, I travelled through this county, and made a diligent but unsuccessful search for these valuable historical documents. I found that almost all of the old minutes began early in the eighteenth century. The most important of these are preserved in three depositories, as follows:—

I. *Fireproof; Meeting-house; Carlisle*, custodian, Thompson Wigham, 21, Howard Place, Carlisle; (i.) Minutes of Carlisle Monthly Meeting, commencing 1703; (ii.) Minutes of Caldbeck Monthly Meeting, commencing 1676; (iii.) Minutes of Scotby Preparative Meeting, commencing 1713; (iv.) Minutes of Solport Preparative Meeting, commencing 1705.

II. *Old chest in custody of John Peile, Parkgate Hall, near Wigton, Cumberland*. (i.) Minutes of Allonby Preparative Meeting, commencing 1710; (ii.) Minutes of Wigton Preparative Meeting, commencing 1725; (iii.) Minutes of Holme Monthly Meeting, commencing 1733.

III. *Safe, Meeting-house, Whitehaven*, custodians, Harold Adair, The Retreat, St. Bees, White-

haven, and John Wilson Robinson, Brigham, near Cockermouth. (i.) Minutes of Pardshaw Crag or Pardshaw Monthly Meeting, commencing 1701; (ii.) Pardshaw Book of Sufferings, commencing 1678; (iii.) Disowments, etc., commencing 1681. ALBERT COOK MYERS.

AUTHORS WANTED.—*The Discontented Pendulum*. Bath: A. E. Binns, c. 1819.

On the Employment of Children in Sweeping Chimneys. London: Harvey and Darton, 1827.

Poems, by M. H. London: Barrett, Sons & Co. 1876.

The Crisis of Emancipation in America. London: Richard Barrett.

JOHN BOWNE.—In the account book of John Bowne, a thrifty Quaker farmer of Flushing, Long Island, New York, are noted expenditures on account of travelling Friends, such as muslin pocket-handkerchiefs, neck-cloths, mending boots and clothes; shoeing horses; mending saddles, buying bridles and horses, and a barrel of cider put on board a vessel for the use of voyaging Friends. "1700 the 7th month, thus disburst Jamaica on the account of entertainment for William Penn and other Friends £1 10s." A long extract from his MS. Journal describing his persecution in 1662 is given in *American Historical Record*, vol. I., pp. 4-8. (1872).—ALBERT COOK MYERS.

PEN-Y-GARN.—In Pontypool Park there is a small Friends' Burial Ground, called Pen-y-garn. When I saw it several years ago, the traces of an enclosure were very slight. The ownership by Friends ceased very long ago.—
FREDERICK J. GIBBINS.

OLD BANNER ESSAYS.—A few spare copies of these, written by Wm. C. Westlake, John T. Rice, William Pollard, Isaac Brown, Richard Westlake, Thomas Pumphrey, and Anna D. Peet, 1864-1866, are in the hands of the Librarian of D., and can be obtained free of cost save postage.

GEORGE FOX AUTOGRAPH LETTERS (ii. 2).—3: Endorsed, "My Grand ffathers ffox Letter to my Grand Mother, and his own hand writing. J. A." i.e. John Abraham, and addressed, "To Sarah ffell att Swarthmoore These ddd [deliver] in Lancashire." The letter consists of twenty-nine lines on a folio sheet, and is dated, "yorke 2 mo: 16 day 1677." It is printed in the author's *Journal*, ii. 258. It is considerably edited as regards grammar and spelling, as, e.g., the first line reads, "der hort to whom is my love & to s. & m: & sv & r;" referring to his wife's daughters, Sarah, Mary, Susanna, & Rachel; "barabe" becomes Burrowby, and an undecipherable surname (? Robinson), following the prenomens "Richard," is given as "and others"! This letter was presented to D. by John Dymond Crosfield on behalf of his family; in 1902, as part of a

collection of MSS. once belonging to George Crosfield, of Liverpool, now known as the "Crosfield Manuscripts." See the *Friends' Quarterly Examiner* 1902, p. 262.

4.—Endorsed, "To my Father R. B." and addressed, "ffor Robert Barclay att Vrie This ddd Leaué this with James Browne Tanner att y^e west port at Edenbough to be sent as directed." The letter, which contains twenty-seven lines on a folio sheet, refers to sufferings on the Continent and the efforts made to lay these sufferings before the Parliament. It is dated, "london 9 mo 25 day 1680." Along the left hand margin are several lines in another hand. The letter belongs to Mary Littleboy, of Newport Pagnell, and is on loan at Devonshire House. It was reproduced in facsimile, but without the lines in the margin, as the frontispiece to Bickley's *George Fox and the Early Quakers*, 1884.

DUTCH QUAKER FROM IRELAND.
—John Wesley writes, in a letter from Bristol in 1739, "I visited Antony Purvor (a Quaker) at French-hay, with whom was a Dutchman, lately arrived from Ireland, who, I verily think, is full of y^e Spirit & breath's nothing, but Jesus Xt." A writer in the *Proceedings of the Wesley Historical Society* (vol. v. part 1) enquires, "Is the Dutchman from Ireland to be identified with 'one of the most lovely old men I ever saw, John Garret, a Dutchman by birth, and a Speaker among the Quakers,' with whom Wesley breakfasted in Dublin, 13th April, 1756?"

Pennsylvania History Club.

On the afternoon of 5 mo. 6th, about a score of writers and workers in Pennsylvania history made a pilgrimage to Chester, Pennsylvania, and after visiting the places of interest in that historic old town—landing place of William Penn in 1682, house and grave of David Lloyd, site of first Friends' Meeting House, the meeting place of Penn's assembly, etc.—a Pennsylvania History Club, restricted in membership to Pennsylvania historians, was organized. The temporary officers appointed were:—chairman, Isaac Sharpless, President of Haverford College, and secretary, Albert Cook Myers, Kennett Square.

Editors' Notes.

The Gibson Bequest MSS. in D. contain some original letters which passed between James Logan and Thomas Story, early in the eighteenth century, giving items of valuable information to the historian and student of Colonial days. By the kindness of Charles F. Jenkins, of Philadelphia, these and other connected letters are being copied in the Library Department at Devonshire House, and will be edited for the Friends' Historical Society. This Logan-Story correspondence will probably be published as Supplements to THE JOURNAL, and will prove of interest to many of our readers and others.

The Editors intend to issue the first number of the next volume of THE JOURNAL early in First Month. They hope that it may be possible to include in the four numbers of vol. iii. most, if not all, the papers announced in the present volume. They have also on hand for publication papers on "Irish Quaker Records," by Thomas Henry Webb, and on "Friends in Newbury," by W. H. Summers; also notes on the Friends' Workhouse, Bristol, by Henry Fardon; several wills of early Friends; etc.

Supplement No. 4, "First Publishers of Truth," is in preparation. No. 5 will conclude this series of Supplements.

"William Miller at the King's Gardens."

Concluded from page III.

In Eleventh Month, 1702, William Miller signed

a manifesto given out against three Friends, tobacco merchants, because of the taking of other mens goods and not paying it, and of ther taking [to] the Abbay to frustrat men out of ther mony, contrary to the principels of truth.³ . . . they having been delt with according to the order of truth both by ane episteli and by Bartholomew Gibson and Patrick Robison in spiking with them face to face.

Perhaps this sad case induced W. M. to write a paper, which is thus alluded to in Aberdeen Quarterly Meeting minutes of Twelfth Month, 1702, "ther was a peaper of advice given to this meetting by William Miller, and frinds having unity with it, its left to the Yearly Meeting to consider." The Yearly Meeting minutes (Second Month, 1703) describe it as "a savoury paper," which was read at the first sitting, and was to be read again "to-morrow in a more full meeting." It seems to have treated of the propositions, "That the precious Truth neither allous stealing from customers on any pretence, nor dealing in goods prohibited by Act of parliament, or in any goods unsutable to our Blessed Testimony."

At the Quarterly Meeting of Eleventh Month, 1703, the treasurer "represented the truble [Edinburgh Friends] lay under by Barbry Hodges pursutt for ther meetting house, this meetting ordereth Charles Ormiston to goe along with William Miller and discourse Walter Pringell, advocat, thereanent." The Friends reported to next Quarterly Meeting that it seemed "lickly upon the account of our not swearing" that B.H. "is lick to obtaine hire end," although Friends were able to produce "the rights of the said half teniment of land . . . for upwards of threescore of years . . . transacted from on to another without any wants." As treasurer, William Miller managed the money part of the business, and at the adjourned Quarterly Meeting of Ninth Month, 1704, he was directed to produce his account of disbursements for the lawsuit. "The meetting accordingly meett, and concerted things as to the persutt

³ The precincts of the Abbey of Holyrood, including Arthurs Seat and the King's Park, until very recently, retained the privilege of "sanctuary." Once across the border line, an honest debtor was safe from his creditors; unless indeed the money was owing to the Crown.

of that Law business relating to Barbry Hodge as much as could be." Six months later, W. M. reports that

Barbry Hodge, or hir doers, have offered to accept of four scor of pounds scots [46 13s. 4d. sterling] by way of Chirity in leue of and to discharg all her pretencions. . . . [The Meeting] decline any compounding with hir either by way of chirity or otherwise, but lett the law take its course, and the testimony of truth [be] kept clear.

The suit lingered on for some years, and in Ninth Month, 1707, the representatives from Edinburgh "give ane account that they are not yett called abut there meetting house, but knowes not how soon the action will be called, and therefor ordineth the fornamed person, William Miller, to answer when called." However, at next Quarterly Meeting, "the fornamed person," as the Clerk rather quaintly styles himself, was able to give the satisfactory news at last, "that ther is lickwise ane decritt of absolviter as to Barbray Hodg plea against the meetting house which he is to gett extracted as sone as posabell."⁴

At Edinburgh Yearly Meeting, 1708, W. M. reports that Friends "had a design of repairing ther meetting hous. William Miller is to make tryall to sell the houss, if possabell, and . . . that he be looking after another more comodies." Apparently he was not successful, as, some years later, "1079 li. 5s. 2d. Scots, Jn English money 89 li. 18s. 9¹/₂d.," was expended on a thorough repair of the house, "both mason work, sclating, dales, and trees, and Carpenter work, and plaistering" (including no doubt the needed protection against "ye Wyld Boys").

He was appointed with other Friends, in 1709, to visit Garshore Meeting, regarding "a sham mariadg" between two Friends there. The Committee were, it seems, "blissedly assisted in ther messadg not only by the presence of the Lord but by William Armstrang and Joseph Atkinson," two public Friends from England.

At the Edinburgh Yearly Meeting in Third Month, 1711, W. M. "gave ane account of his uneasiness of having a full disposition [i.e., probably, being sole Trustee] of the meetting house and burial place," so he is directed to make a disposition of them to two other Friends, to be placed "in the hands of the keepers of the books of the Quarterly Meet-

⁴ An abstract of the plea of "poor Barbara Hodge [it seems she was in receipt of parish relief] against Bartholomew Gibson, the King's trader, and William Miller," is given by Lord Fountainhall in his *Collection of Decisions in the Court of Session*, 1672 to 1712, vol. ii., pp. 394, 395.

ing." His quaintly worded minutes end at this date, as his son, William, assumed the Clerk's pen at the next Quarterly Meeting, but his name continues to be of very frequent occurrence in the Meeting records.

When nearly eighty years of age his name occurs amongst those of five Friends of Edinburgh, who agree "to take our turns or to find one in our steads to accompany Travelling Friends in their journey."

The notices of William Miller outside the Meeting records are not very numerous. That worthy minister, Thomas Story, whose *Journal* is a mine of interesting notes for the genealogist, refers to him, under dates 1692 and 1728.⁵

A very different author, Daniel Defoe, has also something to say about him. Writing on 30th August, 1718, to *Mist's Journal*, he tells the following amusing but perhaps apocryphal story:—⁶

"They write from Edinburgh, dated August 17th, that, some days since, one William Miller, a Quaker and Gardener, who lives near Holyrood House, is reckoned worth £5,000 sterling, and has his house well stored with Westphalia Hams [was visited recently by] three or four Sharpers, [who] came to his house, and seeing those Hams, had an earnest desire to have some of them, and for that end to accomplish their design, contrived (when William and his family were in bed) to get on to the top of the house, tie a rope about one of them, and let him down the chimney. He accordingly ties five or six hams about his girdle, and, fixing some upon his shoulders, gave the signal to hoist him, but, in pulling up, the rope broke, and he fell down with a vengeance, as black as an Ethiopian negro, and sate down in the two-armed chair at the corner of the chimney.

"The Quaker, hearing the noise, judged (as well he might) that there were thieves in the house, and called on his maid, Sarah, to light a candle, which she did; and, observing the fellow loaded with hams of bacon and as black as Hell, sitting in the two-armed chair, she ran away, crying, 'The Devil! the Devil! the Devil!'

"William the Quaker, rising up and seeing the hellish figure in the chair, making mouths and grimaces at him, dropt the candle out of his hand; but, at last, mustering up his courage, said, 'Friend, what art thou? for, in all human appearance thou art come from the shades below.'

⁵ *Journal*, pp. 54; 665.

⁶ See *Daniel Defoe*, by William Lee, 1869, vol. ii. pp. 66; 67.

"The thieving rogue answered, 'My name is Molack, and I am come from the Infernal Regions, Ambassador Extraordinary from my Master, the High and Mighty Prince Beelzebub, with a present of these hams of bacon for thee, William Miller, knowing very well that thou lovest swine's flesh.'

"The Quaker, all trembling, said, 'I charge thee in the name of the Father, Son, and Holy Ghost to be gone, for I will have nothing to do with thee in my house,' and [then] he opened the door, when the rogue marched away with the booty; but, in the morning, William looked strangely when he missed his hams of bacon!"

In addition to his care of the royal gardens, William Miller founded a successful business as nurseryman and seedsman, which developed, under his son and grandson, into a very lucrative and extensive concern. Even in 1718, when it seems to have been in the Patriarch's own hands, it must have been pretty extensive, to judge from one of his bills for "Garden Seeds, Garden Tools, etc.," furnished to Sir Robert Gordon, which has been preserved amongst many other interesting documents in the strong room at Gordons-toun. The following are a few of the items:—

	STERLING.
2 ounces Silver-Fir seed	£00 04 00
4 ounces Cypruss	00 04 00
8 pound Lym-Tree seed, wherof 4 pound and 10 ounces but yet furnished	01 12 00
14 pound French-Furzz	01 15 00
1 bushell of Walnuts	03 00 00
8 pecks Holly-Berries	01 04 00
½ pound Apple seed, not yet sent	00 04 00
4 bushels of Ackorns	02 00 00
1 parcell of Ellen seed, cost me	00 06 00
Three dozen of largest Garden-Spades	08 02 00
Three Syths	00 07 00
One longest Garden Line	00 02 00

The account altogether amounts to £30 9s.⁷

According to a curious obituary notice in *The Gentleman's Magazine*, he is said to have added the selling of Ale, "call'd the Quaker's Ale," to his other occupations. It

⁷ See a copy of the whole document in *Social Life in Former Days*, by E. D. Dunbar, second series, pp. 146, 149. In the same volume there is a quaint letter from William Miller, jun., written about twenty years after the date of this account, asking for payment of another account of upwards of £75, which had been due for four years. *Social Life*, p. 152.

may be so, as both a son and grandson were brewers of some note in Edinburgh.

He died in the Abbey, where he had lived for so many years, on the 26th of Eighth Month, 1743, at the age of 88, and was buried in The Pleasants two days later.

His will is dated in January, 1741. It commences with a statement of debts owing to the testator to the amount of £6,027 16s. 6d. Scots. Then follow many bequests to children and grandchildren; in some cases, the sums are given as pounds sterling, in others, pounds or merks Scots.

Item. I hereby Legate, and bequeath, and bind, and oblige me my heirs, Executors, and Successors to pay for upholding and maintaining of the Meeting House and Burrial place of our freinds or Society of Quakers at Edr the sum of flour hundered merks within a year and day next of my decease, with c'rent thereof under the administration of mysaid sons, George, William, and Isaac, or others to be delegate by them.

William Miller was the great-grandfather of William Henry Miller, of Craigentenny, the bibliophile, and great-great-grandfather of William Miller, of Edinburgh, the artist line engraver, father of the present writer. The estate of Craigentenny is now in the hands of descendants of a granddaughter of the Patriarch.

WILLIAM F. MILLER.

An Appeal to George Fox.

25 of y^e 1st mo. [16]68. George Coulstocke was hear this day at y^e Meeting & it was laine on him to write a paper or goc him selfe whcar he plaid at nine pins in Sussex, for to clear truth & Condemne himselfe & his accctions.

17 of 4 mo., 68. George Coulstok was at this Meetinge & did bringe Apaper dated this day, but is crosse & did vse Many cauelling expressions ag^t freines. He was spooke to to writte Apaper into Sussex to the peope whcar he playid at 9 pins.

4 day of y^e 9 mo. 68. George Coulstooke has been hear & has bene spooke to giue forth Apaper, & hee desires to speake to George ffox first, soe freinds has giuen him liberty to speake George, & in as short time as may bee.

2^d of y^e 10 mo. 68. George Coulstoke was at this meetinge and did bring some paper but was not soe clear as to giue freinds satisfaction, soe freinds has admonished him to waite forther & for greater clearnes.

HORSLEYDOWN M.M., Surrey.

Friends' Libraries in Maryland.

The earliest record we have of Friends in Maryland is 1658, and in the territory embracing Baltimore City, 1682.

George Fox, on his visit to America, 1672, landed at the mouth of Patuxent river, in Maryland, with his companions. He, and some of his company, immediately proceeded to West River, where he assisted in establishing the first Meeting for Discipline in Maryland. Of the thirteen months he spent in America, a considerable portion was in Maryland, and from there he set sail for England.

West River Meeting (first a Half Year Meeting) embraced all the territory on the western shore of the Chesapeake Bay, including the vicinity of Baltimore, and Third Haven Meeting all the eastern shore of the State.

It is a well established fact that George Fox and his followers recommended that Friends' Meetings in England and America should have a collection of books for the service of Truth and use of the members.

I have collected a few minutes from Maryland Friends' Records to set forth this fact.

From Third Haven Meeting Records :—

Att a mans Meeting, at John Pitts, the 8th Day of the 7th Month, 1676 :—

“It is agreed by the Meeting that Thomas Taylor doe Keep ffriends books, and write the Conserns of ffriends in their Mens Meeting.”

Att a Mans Meeting, at John Pitts, the 21 of 12 mo., 1678 :—

“The Meeting hath ordered that a hhd. of Tobacco shall be paid out of the Stock to make good a hhd. of Tobacco that Judged unfitt to send home on account of the Bookes had of William Richardson.”

From West River Meeting Records :—

Att a Quarterly Meeting, held 20 of the 3rd mo., 1681 :—

“Gerrard Roberts, of London, having sent a box of books to friends of this Province by Richard Mitchell,

who brought them to this meeting, the Meeting appoints Richard Mitchell and Tho. Taylor to write as from this meeting by way of acknowledgement of his kindness."

At a Quarterly Meeting, held at Ann Chews, the 6th day of 5th mo., 1682 :—

"There being a parcel of books sent from England for ye publick service, this Meeting chose Edward Talbott and Solomon Sparrow to divide them amongst ye Meetings of friends att ye Western Shore, ye half of them being sent for ye use of friends att ye Eastern Shore."

West River Monthly Meeting. At a Mans Meeting held at Richard Johns, on the Cliffs, the 22 of 12 mo., 1683 :—

"This Meeting doth appoint Fras. Billingsley and Richard Johns to inspect those Books at John Garyes House, take account of them, and give to next Mans Meeting at the Cliffs."

At next meeting, they report, "The Books that were at the House late John Gareys, are now in the Possession of Richd. Johns, for the service of Friends."

At Quarterly Meeting. At a Mans Meeting, at Wm. Richardson's, ye 31 day of ye 8th Month, 1684 :—"Several Books and papers from London came by Edward Talbott to friends hands, directed to Wm. Richardson, but from whom they came we know nott, by reason of now letter nor account from Edward."

At next meeting, the following report is made, "This meeting have divided the said Books, & Reserved one half left in ye Custody of Wm. Richardson, to be sent to friends att the Eastern Shore, & ye other 1/2 have divided between the five Meetings on this Shore, only some odd Books & Papers Reserved for Pickawaxon & Conotoman friends."

As to what became of these early Friends' Libraries I have no knowledge, all those early Meetings having been abandoned, except Third Haven.

Baltimore Monthly Meeting was established in 1792. The following minute was the origin of the present Library, now in Park Avenue Friends' Meeting House :—

At Baltimore Monthly Meeting, held 13th of 6th Month, 1799 :—

"It being represented to this meeting, that a small, well conducted Library of Friends' Books, and other religious tracts, under the direction of this Monthly Meeting, might have a usefull tendency, and the subject being considered, the following Friends are appointed to report their sence to next meeting, *viz.*, Elisha Tyson, Robert Cornthwait, Izak Proctor, Joseph Townsend, Ennion Williams, William Riley, and Isaiah Balderston."

At next meeting, this committee made a favourable report, and were continued to prepare a catalogue of suitable books. At meeting held 9th of 1st Mo., 1800, this committee report the catalogue prepared, and that the amount of expenses was \$100.00. A committee was appointed to collect this amount. Later, this committee report that the Library had been opened at the house of William Riley, on East Street.

This Library was the property of Eastern District Friends' Meeting, and continued such until 1819, when that Monthly Meeting was laid down, and its members transferred to Western District. There was then, as now, but one Monthly Meeting in Baltimore, and the Library became the general property of the Monthly Meeting.

Friends' Library is the oldest circulation Library in Baltimore, and the first organized, with the exception of The Library Company of Baltimore, organized in 1796. The books of this latter Library were transferred to the present Maryland Historical Society, in 1854, and the organization ceased.

Baltimore Friends' Library, now in Park Avenue Friends' Meeting House, contains about 4,000 volumes of well selected books on most subjects, but not as great a number of Friends' books as it should contain, although some of its books are rare, and valuable to the student seeking information pertaining to the Society.

KIRK BROWN.

4th of y^e 12th mo., 1684/5. Pd Tho Hudson for Canuiss to putt Round y^e Greate Beed where friends Lodge y^t are prisonners in y^e Compter in Tooleys Streete, & is to Remaine there for y^e Service of friends y^t are prisonners there hereafter—gs. 6d.—HORSLEYDOWN M.M., Surrey.

"Occurrences for the Progress of Truth."

Concluded from page 114.

1754.

The following friends from abroad visited Friends Meetings in y^e three Provinces in y^e work of y^e Ministry, Richard Reynolds, from Bristol, and Rachel Wilson, from Kendal in Westmorland. Elizabeth Ashbridge and Sarah Worrall, from Pennsylvania, visited y^e meetings of Friends in y^e province of Ulster, and several parts of Munster and Leinster. The said Sarah Worrall was visited with sickness at Cork, where she departed this life, in unity with Friends, y^e 28th of y^e 2nd Mo. 1755. She bore her illness, which continued above five months, with patience and resignation of mind, and there is cause to believe she laid down her head in peace, having been heard to say a little before her departure, "The time is now come; come, Lord Jesus, receive my spirit." (Concerning Elizabeth Ashbridge, see y^e next year.)

Elizabeth Hutchinson and Isabella Middleton, both from Leinster, visited y^e Meetings of Friends in Ulster Province.

The summe total of Friends sufferings this year for Tythes, Clarks wages, and Repairs of Parish Worship houses was £1,590 1s. 3½d.

1755.

Elizabeth Ashbridge, mentioned last year, whose ministry was very acceptable and edifying, was confined many months by a tedious sickness, which she attributed to the greatness of her spiritual exercises, as well as bodily fatigue in travelling, but was sweetly supported under her affliction in a submissive resignation to y^e Divine Will; and, among other expressions during her illness, declared that she did not repent coming to this nation, altho' she was thus tried, being satisfied that she was in her place, and that it was the requirements of Him who had supported her to a miracle, and that it now looked as if two poor women were sent to

lay down their lives as a sacrifice, whilst strong men could stay at home and be at ease. And, accordingly, she survived her companion, Sarah Worrall, mentioned last year, not quite three months, but departed this life in the 5th month at Robert Lecky's in y^e county of Carlow.

We were also visited this year by the following friends in y^e Ministry from England, *viz.*, Samuel Spavold (a 2nd time), who was at our Half years Meeting in y^e 5th month, and visited many Meetings in Ulster and Leinster Provinces; John Storer, from Nottingham, George Mason, from Yorkshire, accompanied by John Bradford, from Lancaster, visited y^e Meetings of Friends in y^e 3 Provinces; Robert Holmes, from Norfolk, visited some Meetings in y^e Provinces of Munster and Leinster.

And y^e following friends of y^e Ministry in this nation visited y^e Meetings in Ulster and Munster Provinces, *viz.*, Samuel Neale, from Leinster, those in Ulster, Jane Taylor,⁴ from Edenderry, and Sarah Williams, from y^e County of Wexford, visited y^e Meetings of Ulster and Munster Provinces and Isabella Middleton those in Munster Province.

On y^e 2nd of y^e 6th month an extreme suffering attended some friends in Cork by a rude mob (who were encouraged by an Officer in y^e Army) breaking their windows, because they could not conform to others in illuminating them in a night of public Rejoycing.

The amount of Sufferings this year for Tythes, Priests and Clarks wages, and repairs of Worship houses was £1,387 10s. 10½d.

1785.

Thro' the continued favor of Divine Providence, we are permitted to hold our Meetings peaceably. Little or no extreme sufferings attend us. And this year we have been visited by the following friends in the Ministry, whose labours of love were truly acceptable, *viz.*, George Dillwyn, from Burlington in New Jersey, Rebecca Jones, from Philadelphia in Pennsylvania, and Sarah Grubb, from Yorkshire, who visited the families of several friends in one Meeting in Ulster Province; Samuel Emlen from Philadelphia, visited the families of friends in the City of Dublin, in company with our friends, George Dillwyn and Rebecca Jones; Zacharias Dicks, from North Carolina, Mary Ridgway, and Jane Watson, from the Province of Leinster,

⁴ The manuscript referred to on p. 114 gives Jane Taylor.

visited all the Meetings of Friends in Ulster, and the families in one Monthly or Men's Meeting.

And, notwithstanding some account hath been heretofore given of our friend John Pemberton's concern in holding meetings in sundry parts, with those not of our religious Society, yet we think the following account of a particular visit he paid to the City of Londonderry necessary to be noticed, *viz.*, Finding a strong concern upon his mind, accompanied with a persuasion of duty, to visit said city (notwithstanding he had been there several times before), which, after deliberate consideration, and laying it weightily before several Elders of the province of Ulster, and receiving their concurrence, he accordingly performed about the 20th 4mo., 1784, accompanied by our ancient friend, James Christy, in the following manner. It being the time of their Assizes, and on a market day, he passed thro' the principal streets of the City, clothed in sackcloth, with out any molestation from the Inhabitants, and expressed himself nearly in the following manner, "Repent! repent! Oh! all ye inhabitants of Londonderry! and of this land, while the Lord's mercies are continued to you." A number of people gathering about him at one of the Gates of the City, after repeating the foregoing words, he expressed that it was a great cross to him as a man to appear as he did, in so singular a manner, but he believed it was required of him to be a Sign to this people, and, if the highly favoured people of this [? city] did not humble themselves, and manifest greater gratitude to the Great Author of all blessings, and live in greater humility and devotedness, and in His fear, it was easy with Him to permit trials to overtake them, as He permitted trials and chastizements to overtake the inhabitants of his native land for their sins and ingratitude, for great favors had been conferred on them as well as on this land.

The amount of our Sufferings is as follows :

			Tithe in kind.			Justices Warrant.			Repairs, etc.		
			£	s.	d.	£	s.	d.	£	s.	d.
Ulster	..	..	90	17	10	13	4	2	13	0	2
Leinster	..	..	787	10	1	89	4	3	3	10	8
Munster	..	..	245	13	11						
			<hr/>			<hr/>			<hr/>		
			1124	1	10	102	8	5	16	10	10
			<hr/>			<hr/>			<hr/>		

1790.

We have been favored with religious visits in the work of the Ministry from the following friends, whose Gospel labors have been truly acceptable, *viz.*, Sarah Crawley (a 2nd time), and Mercy Ransom, from Hertfordshire, Samuel Smith, from Philadelphia, Elizabeth Bevington, from London, Ann Hunt, from Gloucestershire, Martha Routh and Martha Howarth, from Lancashire. John Hall (a 2nd time), from Cumberland, paid a visit to the City of Dublin; Joseph Proctor (a 2nd time), from the Bishoprick of Durham, visited most part of the province of Ulster and some meetings in Leinster province.

Several of the said friends, in the course of their service, had meetings with those of other Societies to good satisfaction, a great openness appearing in many places. Some friends in the province of Munster have been concerned in the same line to good satisfaction.

No extreme sufferings attend us, but graciously favored with a continuance of the enjoyment of our civil and religious privileges.

A benevolent disposition prevails in some parts, amongst those not of our religious profession, in establishing Schools for more general education of the lower classes, in which some Friends have been instrumental, active, and useful, on which account some advice and care have been taken that no movement be made by any in membership with us, that may invalidate our testimony in support of the purity and spirituality of the principle of Truth, which we, as a people, have from our beginning held forth to the world.

The amount of sufferings is as followeth:

Tithe in kind and Priests' wages ..	1,361	17	3
By Justices Warrant	163	11	10½
Church rates, so called	43	8	1

1685.—"Upon a query whether a Friend, prisoner in the county for the testimony of truth, having only a liberty allowed by the gaoler from his confinement to his habitation, may with safety and according to Truth remove himself & family out of the county to dwell in another, yea or nay, the answer is Nay, & that advice if occasion arise be offered to prevent such a removal."—HARDSHAW M.M., *Lancashire*.

Extracts from the Bishop of Chester's Visitation
for the year 1663, relating to Friends.

Continued from page 100.

DEANERY OF LEALAND.

Visitation held 7th December, 1663, at Whalley.
NIL.

DEANERY OF BLACKBURN.

Visitation 7th December, 1663, at Whalley.
BURNLEY.

Against Richard Wilkinson, of Brerecliffe, for suffering Elizabeth Hartley to be buried contrary to the lawes of the Church; on which day, he appeared personally, and stated that the said Hartley dyed at his house, and was fetched away by a company of Quakers, and that he was not anything privie or consenting to it: therefore discharged. 2s. 6d. [fee.]

Against John Smith, of Hill, Quaker, for suffering dead corps to be buried in his land.

Against Samuel Blakey, John Heap, William Heap, and Joseph Cawthery, for Quakers.

COLNE.

Against Richard Hargreaves, John Hargreaves, Ralph Farebrother, John Browne, John Hartley, Peter Hartley, James Hartley, Roger Hartley, John Sayer, Stephan Sayer, Richard Hargreaves, John Greenwood, Mary Greenwood, Thomas Barcroft, Ellen Bolton, Ellen Pollard, and Henry Robinson, for Quakers.

CLITHEROE.

Against Nicholas Dugdale and Margaret his wife, James Partfield and Anne his wife, Henry Standen, senior, and his wife, Stephen Lorimer, Ellen Leigh, and Anne Driver, for Quakers.

DOWNHAM.

Against James Whipp, a Quaker, for haueinge private Quaker meetings in his house.

Against the same Whipp and Mary his wife, Elizabeth Crosedale their servant, Margaret wife of Robert Bullocke, for not cominge to Divine service on Sundays and hollidays, and standing excommunicate.

Against Robert Bullocke, 1, and Jams Whippe, 2, for not bringing their children to be chisten'd.

Against Margaret, wife of the said Robert, for not giving publique thanks after child birth.

Against James Whipp, for not paying his Easter reconnings.

HASLINGDEN.

Against Henry Hargreaves, Agnes Robinson, and Catherine Dowe, all of Haslingden, for Quakers.

NEW CHURCH IN ROSSENDALE.

Against Abraham Haworth, and Richard Radcliffe, for Quakers.

Against Abraham Haworth, and Richard Radcliffe, Quakers, for refuseinge to pay their Easter dues.

WHALLEY.

Against Christopher West, of Whalley, a Quaker [for] standing excommunicate.

BANGOR DEANERY.

Visitation 23rd December, 1665, Chester Cathedral.

BANGOR.

Against Roger Andrew, Robert ap David and Jane his wife, Ellis Jones, for Quakers.

HANMER.

Against Stephen Morrice and his wife, and Fortuna Roane, for Quakers.

WORTHINBURY.

Against Richard Andrews and Catherine his wife, John Griffiths, Catherine Mills, and Anne, wife of William Wicherley, for Quakers.

MALPAS DEANERY.

Visitation held 23rd December, 1665.

MALPAS.

Against Thomas Baddiley, Margaret Baddeley, Elizabeth Baddeley, Stephen Murrey, William Thomlinson, Richard Thomlinson and his wife, Randle Faire and his wife, Elizabeth Croxon and her son, Thomas Probin and his wife, for Quakers.

SHOCKLACHE.

Against John Newton, and Owin Painter, for Quakers, and not baptizing their children.

TILSTON.

Against Robert Pritchett, [blank] the wife of Uriau Pritchett, of Carden, and [blank], his sister, for Quakers.

WM. FERGUSSON IRVINE.

To be Continued.

Friends on the Atlantic.

SEA STORES.¹

Stores put on board the Ship, "Catherine and Mary,"
Captain Condry, for Jane Crossfield.²

23 Bottles of English Beer, 2 dozen of Best Beer,
12 Bottles of Best Madeira Wine, 6 Bottles of Teneriffe
Wine, 6 Bottles of Claret, 3 Bottles of Sack, 4 Bottles of
Vinegar, Half a Barrell of Beer, Half a Barrell of Cyder,
2 Hams of Bacon, 6 Neats Tongues (1 Dry & 5 in pickle),
2 peices Dryed Beef, 2 Barrells of Apples, 1 Barrell of Potta-
toes and Turnips, 1 Cag of Rum, 1 Cheese, 2 doz. & 7 Fowls,
3 Shotes, 2 Ropes of Onions, 1 Armed Chair with Pewter
Pan, 6 Bushels of Ind^a Corn for Pigs and fowls.

The above Articles Packed as followeth with several
other things :—

In a Hamper :—2 Dozen Bottles of R. Haines Beer,
8 Bottles of English Beer marked E Beer.

In a Hamper :—15 Bottles of English Beer marked E
Beer, 3 Bottles of Madeira Wine marked M Wine, 3 Bottles
of Teneriffe Wine marked T Wine.

In a Hamper :—3 Bottles of Teneriffe Wine marked
T Wine, 2 Bottles of Vinegar, 13 Bottles of Bristol Water
Sealed, 1 Bottle with Cinnamon Water, 1 Bottle with Mint
Water.

In a Box :—1 Small Pott of Butter, 1 Jarr of Preserved
Quinces, 1 Jarr of Preserved Cranberries, 1 Jarr of Preserved
Crabs, 1 Jarr of Pickles, 1 Pan of Potted Beef, 1 Bottle of

¹ From the original in the possession of John Dymond Crossfield, of
Liverpool, said to be in the hand-writing of John Pemberton. The
endorsement; "Jane Crossfield's Sea Stores from Philadelphia," is in the
writing of George Crossfield, the husband of Jane Crossfield.

There is a brief record of the life of Jane Crossfield in the *Friends'
Quar. Exam.*, 1903, pp. 244-249. She was born in 1712 and died in 1784.

² The voyage commenced on the 22nd of Tenth Month, 1761, and the
ship anchored off the Mull of Cantyre on the 12th of Twelfth Month.

Sack, 1 Pint Bottle of Claret, 1 Pint Bottle Cinnamon Water, 1 Pint Bottle of Mint Water, Gingerbread, & Naple Biscuit, & some Newtown Pipins.

In a Large Chest :—2 Small Ferkins of Butter, 1 Pott of Butter (...qrs...lbs.) 1 Pott Containing Eggs packed in Salt, 1 Bag of Muscovado Sugar (...qrs...lbs.) 1 Bag of Rice, 1 Bag of Oatmeal, 1 Bag of Raisons (...qrs...lbs.) 1 Paper of Barley, 2th of Chocolate, 1 Jarr of Coffee, 1 Paper of Pruans, 1 Loaf of Sugar part Broke and put into a Tin Canister, 1th of Bohea Tea (72th Green Tea in thy Box), 1 Cheese, 1 Dryed Tongue, 1 Peice of Dryed Beef, 3 Pans of Potted Beef, 1 Bag of Dryed Peaches, 1 Canister of Mustard, 1 Bag of Rusk, Naple Biscuit & Gingerbread in paper parcell, 1 Bag with Divers Sorts of Dryed herbs in different Papers. These in the Till & Drawer³ :—1 Bottle of Bitters, 1 Bottle of Daffy's Elixer, 1 Bottle of Hartshorn, Cinnamon, Nutmegs, & peper, 1 Pott with Sperma Casti and Sugar, 1 Tea Pott, 1 Pewter Spoon.⁴ 1 Tin Sauce Pan, 1 Tin Porringer, 1 Bagg of Coffee not ground, 1 Bag of Hazel Nuts, 1 Bag of Chesnuts, 2 Bottles of Vinegar, 9 Bottles of Madeira Wine, 2 Bottles of Sack, 5 Pint Bottles of Claret, 1 Pair of Shoes, 1 Iron Candlestick.

A Box with wearing Apparell, & In it packed 1 Stone Bason, 1 Small drinking Cup, 1 Coffee Cup, 1 Small Stone bowl.

A Matrass, 3 Pillows, 2 Blankets, a Coverlid, 1 Pewter Chamberpott.

Loose in Cabbin :—Sugar Candy, Liquorice, 2 Jarrs Tamarinds, 1 Jarr preserved Cranberries, 1 Large Jarr of Pickles, 1 Stone drinking Cup, 1 Saucer.

A paper with Apothecary Drugs.

1688.—“It is ordered that the friends appointed in every particular meeting shall give public notice in their meetings that cross pockets, or long pockets before in mens coats (which is the worlds fashion), side ruffs, broad hems on cravats, & over full skirted coats are fashions inconsistent with Truth and are to be left by Friends.” HARDSHAW M.M.

³ The chest would be fitted like a tool-chest, with a sort of open tray--the till--and a drawer underneath it.

⁴ A bowl and part of the shaft of a spoon, still in existence, is supposed to be the pewter spoon of the stores.

Friends in Current Literature.

As his memorial of the Centenary of the British and Foreign Bible Society, Samuel Lloyd, of Birmingham, a Life Governor of the Society, has issued *The Corrected English New Testament. A Revision of the "Authorised" Version (by Nestle's Resultant Text) prepared with the Assistance of Eminent Scholars* (London: Bagster and Sons; and New York: G. P. Putnam's Sons, 4to. pp. 471). The Bishop of Durham writes a commendatory Preface.

Chapters from the New Acts. An Account of the First Missionary Journey of the World Evangelization Company to Africa, 1904-5, written by William M. Smith (World Evangelization Company, Alliance, O., small 4to, pp. 152), records the journey of the author, of Levi R. Lupton, and of their companions, from their home in Ohio to England, Wales, and Africa, in 1904 and 1905.

Following her memoir of Richard H. Thomas, Anna B. Thomas has prepared an enlarged edition of her husband's poems, under the title of *Echoes and Pictures from the Life of Christ. Complete Series and Later Poems* (London: Headley, 8vo., pp. 107).

Frederick Sessions has just added another volume to the long list of his writings, entitled, *Literary Celebrities of the English Lake-District* (London: Elliot Stock, 8vo., pp. 238). One chapter is devoted to Charles Lloyd, and there is a view of his home at Old Brathay. Among other illustrations is one of Swarthmore Hall, from a photograph by Herbert Bell, of Ambleside, accompanied by a quotation from Edwin Waugh's "Rambles in the Lake Country."

Two novels, in which Quaker characters are introduced, have reached me from the other side of the Atlantic. *Hecla Sandwith* (Indianapolis: The Bobbs-Merrill Company, 8vo., pp. 433) is written by Edward Uffington Valentine, who was educated at Haverford College, and is now a literary editor in Baltimore. The scene of the story is placed amid the iron-foundries of central Pennsylvania, in the middle of last century. Some of the Quaker characters do not seem to be very Friendly, but "Benjamin Truelove" is attractive, and also

Hecla's Cousin Isaac, who sat on the elders' bench, and in all but the mildest weather wore his gray Shetland shawl. During the long periods

of silence he sat with arms folded and eyes closed, apparently asleep. From time to time he would rouse himself, open his eyes, pass a hand over a long lock of silken white hair on his bald head, and look meditatively at his hat, which he placed always on the seat beside him; after which he would relapse into seeming slumber. These performances, which raised false hopes in juvenile bosoms, were at last terminated by the gentle-faced elder reaching out his hand for his beaver, placing it on his head, and then saying with a benignant smile, "I think it is about the usual hour." This monitor of passing time now himself waits with folded arms for eternity in the greater silence of the Friends' burial ground (p. 39).

The subject of marriage occupies a considerable place in the book.

The other volume is *The Quakeress. A Tale*, by Charles Heber Clark (Max Adeler) (Philadelphia: The John C. Winston Company, 8vo., pp. 392). The heroine of the story is Abby Woolford, of Connock, near Plymouth. The advent of Clayton Harley, a Southerner, results in the change of scene to a pro-slavery State, and removes "the Quakeress" away from Friendly influences for a time, and also from the presence of George Fotherly, minister, to whom she was attached. But Harley's death on the battlefield causes her to return northward, and we leave her to settle down again at her old home, as the wife of George Fotherly. It is to be hoped that there are not many daughters of Quaker households who stand so apart from their parents as "the Quakeress" of this book.

Philip H. Darbyshire and Malcolm Sparkes have prepared an attractive souvenir of the last Easter gathering at Ackworth School in *Great Days. A Pictorial Record of the Easter Gathering at Ackworth in 1905* (The Authors, Wembley, Middlesex, large 4to., pp. 24).

A lecture on *Thomas Shillito*, by William Robinson, of Weston-super-Mare, has just been printed for general circulation (London: George H. Farrington, small 8vo., pp. 29).

The Proceedings of the Wesley Historical Society, vol. v., part 1 (Northgate Manse, Gloucester), contains some interesting references to John Wesley's contact with Friends.

The Lady's Pictorial of Sept. 23 (London, 172, Strand, W.C.) has a paragraph on the 102nd birthday of Mary Alexander, of Reigate, with illustrations of our aged Friend and the home of herself and sisters.

NORMAN PENNEY.

List of Members.

TOTAL MEMBERSHIP 445.

Abbatt, Dilworth, Braeside, Higher Bank Road, Fulwood, Preston.
 Abraham, E. Mitford, 53, Bidston Road, Oxtou, Birkenhead.
 Abraham, Emma Clarke, Riverham, Grassendale Park, Liverpool.
 Ackworth School, Pontefract.
 Albright, William A., 29, Frederick Road, Birmingham.
 Alexander, Samuel J., Devonshire House, Bishopsgate, London; E.C.
 Allen, Henry J., Montrose, Queen's Park, Monkstown, Co. Dublin.
 Allen, William C., Moorestown, N.J.
 Alsop, David S., 409 Chestnut Street, Philadelphia; Pa.
 Altham, Thomas E., Brunswick Hall, Penrith.
 Backhouse, Edward, White House, Stockton-on-Tees.
 Backhouse, James, Daleside, Scarborough.
 Backhouse, William Aldam, St. John's, Wolsingham; Co. Durham.
 Baily, Joshua L., Ardmore, Pa.
 Baker, Samuel, Knole, Howth, Co. Dublin.
 Baker, William King, Gaspereau, Acton, London, W.
 Balkwill, Alfred Payne, 20, Hill Park Crescent, Plymouth.
 Baltimore Friends' Library, 1750 Park Avenue, Baltimore, Md.
 Bancroft, William P., Wilmington, Del.
 Barritt, Arthur Oakden, 29, Fassett Square, Dalston, London, N.E.
 Barrow, Thomas, Baldrand, Lancaster.
 Barrow, Walter, 43, Frederick Road, Birmingham.
 Barton, George A., Ph.D., Bryn Mawr, Pa.
 Batt, Phebe E., Arnside, S.O., Westmorland.
 Beck, William, 168, Lordship Road, Stoke Newington, London, N
 Belfast Preparative Meeting.
 Bell, Henry, Summerville, Waterford.
 Bellows, Elizabeth, Walden, Gloucester.
 Benington, George, The Glade, Bush Hill Park, Enfield.
 Bentham Preparative Meeting.
 Bettie, Edward, Jun., Haverford, Pa.
 Bevan, Paul, F.S.A., Leadenhall Buildings, London, E.C.
 Bevan-Naish Library, Dr. Johnson Passage, Birmingham.
 Biddle, John W., Forrest Building, Philadelphia, Pa.
 Bigland, John, Henknowle, Bishop Auckland.
 Binyon, Mrs. Thomas W., Spring Grove, Bewdley.
 Birkbeck, Robert, 20, Berkeley Square, London, W.
 Birmingham Friends' Reading Society.
 Birmingham Reference Library, Ratcliffe Place, Birmingham.
 Boadle, John W., Quarrymount, Grange, Waterford.
 Boorne, James, Kingsmuir, Pittville Circus, Cheltenham.
 Bootham School, York.

- Bournville (Birmingham) Preparative Meeting.
 Bowly, Christopher, Siddington House, Cirencester.
 Bradford Public Libraries.
 Brady, Charles, The Limes, Barnsley.
 Braithwaite, Charles Lloyd, Thorny Hills, Kendal.
 Braithwaite, Isaac, Castle Lodge, Kendal.
 Braithwaite, Joseph Bevan, The Highlands, New Barnet, Herts.
 Braithwaite, William C., B.A., LL.B., Banbury.
 Brayshaw, A. Neave, B.A., LL.B., Woodbrooke, Selly Oak, Birmingham.
 Bright, John Albert, One Ash, Rochdale.
 Bristol Friends' Libraries, The Friars, and Redland, Bristol.
 Broadhead, James, 15, Langholm Crescent, Darlington.
 Brown, A. Kemp, M.A., 46, Blenheim Road, Durdham Park, Bristol.
 Brown, Caroline, Elmhurst, Tuffleigh, Gloucester.
 Brown, E. Vipont, M.D., Surrey Lodge, Birch Lane, Longsight, Manchester.
 Bunhill Fields (London) Preparative Meeting.
 Bunting, Morgan, Darby, Pa.
 Burgess, C. A., Normal, Neb.
 Burlingham, Samuel S., Inmere Villa, Gaywood, Lynn.
 Burn, R. Christie, M.A., Fair View, Winscombe, Somerset.
 Burt, Mary Dearman, Sandal Lodge, Darlington.
 Busselle, S. Marshall, 26 Broadway, New York, N.Y.
 Cadbury, Barrow, Southfield, Wheeley's Road, Birmingham.
 Cadbury, Edward, Westholme, Selly Oak, Birmingham.
 Cadbury, Dorothy, Westholme, Selly Oak, Birmingham.
 Cadbury, George, The Manor House, Northfield, Birmingham.
 Cadbury, George, Jun., Primrose Hill, Selly Oak, Birmingham.
 Cadbury, Joel, Tudor Hill, Sutton Coldfield.
 Cadbury, Joel, 1502 Green Street, Philadelphia, Pa.
 Cadbury, Richard, Rose Hill, Worcester.
 Cadbury, Richard Tapper, 409 Chestnut Street, Philadelphia, Pa.
 Cadbury, William Adlington, 12, Sir Harry's Road, Birmingham.
 Canterbury Preparative Meeting.
 Cardiff Free Libraries.
 Cash, Frederick Goodall, Rokesley, Selly Oak, Birmingham.
 Catchpool, Thomas K., 27, Eastcliff, Dover.
 Catchpool, William, Keston Lodge, Lingard's Rd., Lewisham, London, S.E.
 Catford, Cecil E., 15, Phelp Street, Walworth, London, S.E.
 Catford, Herbert H., 22, Cornwall Road, St. Albans.
 Catford, Robert H., 23, Grove Lane, Stamford Hill, London, N.
 Chalkley, Joseph W., 12, Bishopsgate Without, London, E.C.
 Clark, William Stephens, Millfield, Street, Somerset.
 Clayton, Francis C., 18, St. James's Road, Birmingham.
 Close House Preparative Meeting.
 Coates, Truman, Box 32, Oxford, Pa.
 Colchester Friends' Book Society.
 Coleman, Joseph, Soult Villa, Hampton Street, Goodwood, South Australia.

- Compton, Theodore, The Brook, Winscombe, Somerset.
 Congregational Historical Society, Memorial Hall, London, E.C.
 Cope, Gilbert, 532, North Church Street, West Chester, Pa.
 Cotton, Charlotte, The Mount, Bishopstoke, Hants.
 Crawshaw, M. Ethel, 99, Jerningham Road, New Cross, London, S.E.
 Cresson, Anne H., 244 School Lane, Germantown, Philadelphia, Pa.
 Crewdson, Wilson, M.A., F.S.A., Southside, St. Leonards.
 Crosfield, Albert J., 5, Maddingley Road, Cambridge.
 Crosfield, Georgiana, 11, Greenheys Road, Liverpool.
 Crosfield, Harold G., 9, Fulwood Park, Liverpool.
 Crosfield, Henrietta M., 31, Alexandra Drive, Liverpool.
 Crosfield, John Dymond, Forest Hey, Sandiway, Cheshire.
 Cross, Mrs. Joseph, Glen House, Great Glen, Leicester.
 Crowley, Frederick, Alton, Hants.
 Croydon Friends' Book Society.
 Croydon Preparative Meeting.
 Cudworth, William, C.E., Uppertorpe, Darlington.
 Curtis, Albert C., Glazenwood Cottage, Guildford.
 Dalton Hall Library, Victoria Park, Manchester.
 Darlington Friends' Institute, Skinnergate, Darlington.
 Davidson, Thomas, Fritchley, Derby.
 Deacon, Howard, 924 Pine Street, Philadelphia, Pa.
 Derby Preparative Meeting.
 Dr. Williams's Library, Gordon Square, London, W.C.
 Docwra, G. Washington, 126, High Road, Willesden Green, London, N.W.
 Dodshon, Edmund, 4, Garway Road, Bayswater, London, W.
 Dublin Friends' Institute, 35, Molesworth Street, Dublin.
 Dymond, Arthur H., 14, Bedford Circus, Exeter.
 Dymond, Francis Williams, 3, Manston Terrace, Exeter.
 Dymond, Frank, Chesham, Bucks.
 Eames, Walter J., 92, Elgin Road, Ilford.
 Eddington, Alexander, Brundall, Norwich.
 Edinburgh Public Library.
 Edminson, Frederick J., M.A., Leighton Park School, Reading.
 Elkington, Joseph, Media, Pa.
 Elliott, Prof. A. Marshall, 935 N. Calvert Street, Baltimore, Md.
 Ely, Warren S., Doylestown, Pa.
 Emlen, James, 121 W. Coulter Street, Germantown, Philadelphia, Pa.
 Evans, George Eyre, Tan-y-brin, Aberystwyth.
 Evans, Henry Tobit, Trewylan, Sarnau, Henllan, S.O., Cardiganshire.
 Fayle, Edwin, Kylemore, Orwell Park, Rathgar, Co. Dublin.
 Ford, John Rawlinson, Yealand Conyers, Carnforth.
 Foster, Elizabeth Perry, Westerly, R.I.
 Fowler, Ann Ford, Glablands, South Woodford, Essex.
 Fox, J. Hingston, 4, Gresham Road, Cambridge.
 Fox, Joseph Hoyland, The Cleve, Wellington, Somerset.
 Fox, Marshall N., 84, Lyndhurst Grove, Peckham, London, S.E.
 Fox, R. Hingston, M.D., 29, Weymouth Street, London, W.
 Fox, Robert, Grove Hill, Falmouth.

- Fry, E. A., 172, Edmund Street, Birmingham.
 Fry, Joseph Storrs, Union Street, Bristol.
 Fry, Priscilla A., Tower House, Cotham, Bristol.
 Garrett, John B., Rosemont, Pa.
 Garrett, Sylvester, Swarthmore, Pa.
 Gawthrop, Henry, 516 Bourse Building, Philadelphia, Pa.
 Gayner, John, Chalfont, Napier Road, Redland, Bristol.
 Gayner, John Stansfield, York County Hospital, York.
 Gibbins, Caroline, Payrestowe, Wellington Road, Birmingham.
 Gibbins, Frederick J., Giffach House, Neath.
 Gibbins, Frederick William, The Eagle Tin Plate Works, Neath.
 Gillett, Hannah E., 314, Camden Road, London, N.
 Glenney, James, Bucklands, Hawick, Scotland.
 Godlee, Arthur, The Lea, Harborne, Birmingham.
 Godlee, J. Lister, Wakes Colne Place, Essex.
 Godlee, Theodore, Whip's Cross, Walthamstow, London, N.E.
 Going, W. H., Abbey House, Cahir, Co. Tipperary.
 Goldsbury, Alfred, Maxwelltown, Wanganui, New Zealand.
 Gordon, Alexander, M.A., Summerville, Victoria Park, Manchester.
 Grace, Wilfrid, 20, Westfield Park, Bristol.
 Graham, John W., M.A., Dalton Hall, Victoria Park, Manchester.
 Graham, William, Public School, Kenilworth, Kimberley, South Africa.
 Graveson, Samuel, Brendon, Western Avenue, Ashford, Kent.
 Green, Joseph J., 182, Upper Grosvenor Road, Tunbridge Wells.
 Gregory, Maurice, Hillingdon Road, Uxbridge.
 Gregory, Theodore, 48, High Street, Chorlton-on-Medlock, Manchester.
 Gregory, Walter Dymond, 45 King Street W., Toronto, Canada.
 Gregory, William H., Woodburn, Ben Rydding, Leeds.
 Grubb, Edward, M.A., 26, Avondale Road, South Croydon.
 Grubb, J. Ernest, Sheskin, Carrick on Suir, Co. Tipperary.
 Grubb, John, The Down, Winscombe, Somerset.
 Gummere, Amelia Mott, Haverford, Pa.
 Gurney, Henry, Nutwood, Reigate.
 Hadwen, Miss, 77, Bedford Street, Liverpool.
 Hallett, Mrs. Ashworth, Claverton Lodge, Bath.
 Halliday, S., 1, Newington Terrace, Rathmines, Co. Dublin.
 Handley, John, Brigflatts, Sedbergh, S.O., Yorks.
 Harlock, Edward Baker, Newton House, Middlewich.
 Harris, Edith M., Derwent Bank, Broughton, Cockermouth.
 Harris, Henry, Ridgmont, Hale Grove, Edgware, S.O., Middlesex.
 Harris, J. Rendel, M.A., Litt.D., Chetwynd House, Selly Oak, Birmingham.
 Hart, Emily J., Stromness, Scalby, S.O., Yorks.
 Hartley, Joe, 17, New Park Street, Morley, Leeds.
 Harvey, T. Edmund, M.A., Toynbee Hall, Commercial Street, London, E.
 Harvey, William, The Grove, Roundhay, Leeds.
 Haverford College, Haverford, Pa.
 Haydock, William H., 22, William Street, Dublin.
 Heacock, Joseph, Wyncote, Pa.
 Headley, Burgess Henry, Ashford, Kent.

- Headley, Herbert Dimsdale, Ashford, Kent.
 Hilton, John, Shore House, Shore Road, South Hackney, London, N.E.
 Hilyard, George D., 144 E. 49th Street, New York, N.Y.
 Hobbs, Mary Mendenhall, Guilford College, N.C.
 Hobson, C. J. 239 W. 125th Street, New York, N.Y.
 Hobson, Fred, 6840 Lincoln Street, Chicago, Ill.
 Hodgkin, Howard, M.A., Hillcroft, Claygate, Surrey.
 Hodgkin, Jonathan Backhouse, Elm Ridge, Darlington.
 Hodgkin, Thomas, D.C.L., Litt.D., Barmoor Castle, Beal, Northumberland.
 Hodgkinson, Arnold, 22, Park Road, Southport.
 Hodgson, J. Spence, 26, Hesketh Avenue, Didsbury, Manchester.
 Hogg, Anna, Craigmole, Blackrock, Co. Dublin.
 Holdsworth, Charles J., Sunnyside, Wilmslow.
 Holdsworth, John, Swarthmoor, Havelock North, New Zealand.
 Holloway (London) Preparative Meeting.
 Hough, Oliver, 325 S. 16th Street, Philadelphia, Pa.
 Howard, Eliot, D.L., Ardmore, Buckhurst Hill, Essex.
 Howson, John R., New Street, Lancaster.
 Huddersfield Preparative Meeting.
 Hull Public Libraries.
 Impey, Catherine, Street, Somerset.
 Ireland, National Library of, Dublin.
 Irwin, Wilfred, Inglehurst, Stand, Manchester.
 Jay, Allen, Richmond, Ind.
 Jenkins, Charles F., 150 West Washington Lane, Germantown, Philadelphia, Pa.
 John Rylands Library, Manchester.
 Jones, Ernest, Thorny Hills, Kendal.
 Jones, Katherine Wilson, 14, Bede Terrace, Sunderland.
 Jones, Rufus M., A.M., D.Litt., Haverford, Pa.
 Kelly, Robert L., Ph.B., Earlham College, Richmond, Ind.
 Kemp, Caleb Rickman, Bedford Lodge, Lewes.
 Kennett Square Young Friends' Association, Kennett Square, Pa.
 Kingston-on-Thames Preparative Meeting.
 Lamb, Eliza A., Woodbine Cottage, Bath Terrace, Banbury.
 Lawrence, Piety E., Hillside, Ind. Ter.
 Lean, Walter, Colthouse, Honor Oak Park, London, S.E.
 Leech, Mrs., 4, Kensington Palace Gardens, London, W.
 Leeds, Josiah W., West Chester, Pa.
 Leicester, Samuel B., 4, Arnside Road, Oxtou, Birkenhead.
 Lester, Herbert, Fir Bank, Penrith.
 Lewis, Alice G., Oskaloosa, Ia.
 Lewis, Georgina King, Whittier Lodge, Coombe Road, Croydon.
 Lingle, Edward O., 605 Foster Street, Harrisburgh, Pa.
 Lisburn School, Co. Antrim.
 Little, George Henry, Fog Lane, Didsbury, Manchester.
 Littleboy, Anna L., 18, Endsleigh Street, London, W.C.
 Liverpool Friends' Institute, Islington, Liverpool.

- Lloyd, John Henry, M.A., Edgbaston Grove, Birmingham.
 Lloyd, Samuel, Farm, Sparkbrook, Birmingham.
 Lloyd, William J., 77, Devonshire Road, Palmer's Green, London, N.
 Locker-Lampson, Mrs. Godfrey, Barlbrough Hall, Chesterfield.
 London Friends' Institute, 12, Bishopsgate Without, London, E.C.
 London Library, St. James's Square, London, W.
 Lurgan Preparative Meeting.
 Lynn, Alfred, The Leas, Folkestone.
 McClure, J. D., LL.D., Mill Hill School, London, N.W.
 Malcomson, Sarabella, Cairnburn, Strandtown, Co. Down.
 Malcomson, William, Portlaw, Co. Waterford.
 Malton Preparative Meeting.
 Manchester Free Library, King Street, Manchester.
 Manchester Friends' Institute, Mount Street, Manchester.
 Marriage, Wilson, Dilbridge Hall, Colchester.
 Marsh, Anne Warner, 6, Beaconsfield Road, Clifton, Bristol.
 Marsh, Edward, Cheapside Chambers, Luton.
 Marsh, Robert H., Ingleside, Epping.
 Marsh, W. Ernest, Marston, Bromley, Kent.
 Marshall, Samuel, West Chester, Pa.
 May, Charles, High Cross, Tottenham, London, N.
 Mennell, George H., 25A, Coney Street, York.
 Mervine, William M., Edgewater Park, N.J.
 Merz, Teresa, The Quarries, Newcastle-on-Tyne.
 Metford, Isabella, Glasfryn, Dinas Powys, Cardiff.
 Miller, William F., Summerfield, Winscombe, Somerset.
 Montgomery, Thomas H., 308 Walnut Street, Philadelphia, Pa.
 Moore, Alfred, 618 North American Building, Philadelphia, Pa.
 Moore, James M., Morrisville, Pa.
 Moorhouse, Alfred, Woodlands, Headingley, Leeds.
 Morland, Charles Coleby, Rastrick, Croydon.
 Morland, John, Northover, Glastonbury, Somerset.
 Morland, Lucy Fryer, B.A., 27, Fairfield Road, Croydon.
 Mort, David, 52, Market Hall, Birmingham.
 Morton, Helen K., Clonmel, Strafford, Pa.
 Moseley Road (Birmingham) Preparative Meeting.
 Mounfield, Arthur, 82, Manchester Road, Warrington.
 Mounsey, Edward Backhouse, Blackwell, Darlington.
 Mount School, York.
 Mountmellick School, Queen's Co.
 Muschamp, Robert, Myrtle Cottage, Radcliffe, Lancs.
 Myers, Albert Cook, M.L., Kennett Square, Pa.
 Naish, Charles E., 100, Willow Road, Balsall Heath.
 Nash, William Richardson, Park in Carmel, S.O., Lancs.
 Naughton, Elizabeth A., Ellesmere School, Harrogate.
 New York Public Library.
 Newcastle-on-Tyne Preparative Meeting.
 Newcastle-on-Tyne Public Library.
 Newhall, Abby, 4043 Spruce Street, Philadelphia, Pa.

- Newlin, Thomas, A.M., Guilford College, N.C.
 Newman, Henry, Etnam Street, Leominster.
 Newman, Herman, 1010 Arch Street, Philadelphia, Pa.
 Newman, Thomas Prichard, Hazelhurst, Haslemere, S.O., Surrey.
 Nicholson, Sarah, 65 Haddon Avenue, Haddonfield, N.J.
 Nicholson, Timothy, Richmond, Ind.
 Norris, William Gregory, Beechcroft, Severn Road, Weston-super-Mare.
 Pancoast, Mary S., 3285 Baring Street, Philadelphia, Pa.
 Patching, John, 139, Ditchling Rise, Brighton.
 Paxson, Frederic L., Ph.D., Boulder, Col.
 Pearson, William L., Ph.D., Penn College, Oskaloosa, Ia.
 Peckover, Alexander, LL.D., F.S.A., Bank House, Wisbech.
 Penketh Preparative Meeting.
 Penney, A. H. and M. C., 16, Cleveland Parade, Darlington.
 Penney, Norman, 20, Ruskin Road, Tottenham, London, N.
 Penney, Robert Alfred, Keldholm, Dyke Road Drive, Brighton.
 Pennsylvania Historical Society, 1300 Locust Street, Philadelphia, Pa.
 Pennsylvania State Library, Harrisburgh, Pa.
 Pickard, Joseph W., Oatlands, Lancaster.
 Pidduck, Charles W., Clebelands, Stamford Road, Bowdon, Manchester.
 Pim, James, 2, Belgrave Square S., Monkstown, Co. Dublin.
 Pim, John, Bonaven, Antrim Road, Belfast.
 Pitt, George, Berkeley House, Mitcham.
 Polam Hall School, Darlington.
 Pollard, George, Norwich, Ontario, Canada.
 Poulter, Daniel Perry, 114, Upper Grosvenor Road, Tunbridge Wells.
 Pretlow, Robert E., Wilmington, O.
 Procter, John W., Ashcroft, York.
 Quinn, John Henry, Manresa Road, Chelsea, London, S.W.
 Raidabaugh, Peter W., Plainfield, Ind.
 Ransom, Alfred, Benslow, Hitchin.
 Ransom, Edwin, Ashburnham Road, Bedford.
 Ransom, William, Fairfield, Hitchin.
 Ransome, Edwin. Rayner, Rushmere, North Side, Wandsworth Common, London, S.W.
 Rawle, William Brooke, 211 S. 6th Street, Philadelphia, Pa.
 Reading Friends' Institute, Church Street, Reading.
 Reckitt, Elizabeth S., Mayfield, Dulwich Wood Park, Upper Norwood, London, S.E.
 Reynolds, Lucy, B.A., Shortlands, Kendal.
 Reynolds, Marian, 17, Ashwood Villas, Headingley, Leeds.
 Richardson, Anne Wakefield, B.A., Westfield College, Hampstead, London, N.W.
 Richardson, Jane M., Moyallon House, Gilford, Co. Down.
 Richardson, Maria, Cherry Hill House, York.
 Roberts, Lucy B., Haverford, Pa.
 Robinson, William, St. Queens, Weston-super-Mare.
 Rogers, Sophia S., 2216 De Lancey Street, Philadelphia, Pa.
 Rose, George, Linden House, St. Helen's Road, Ormskirk.

- Rowntree, Allan, Westwood, Scarborough.
 Rowntree, Arthur, B.A., Bootham School, York.
 Rowntree, Benjamin Seeborn, The Homestead, Clifton, York.
 Rowntree, Constance M., Low Hall, Scalby, S.O., Yorks.
 Rowntree, John Stephenson, Mount Villas, York.
 Rowntree, Joseph, St. Mary's, York.
 Rowntree, Marian, Endcliffe, Scarborough.
 Rowntree, Theodore H., 11, The Avenue, Clifton, York.
 Rowntree, Walter, B.Sc., F.L.S., Leighton Park School, Reading.
 Ryley, Thomas Cropper, 19, Sweeting Street, Liverpool.
 St. Austell Preparative Meeting.
 Saffron Walden Friends' School, Saffron Walden, Essex.
 Sargent, Lydia B., Fritchley, Derby.
 Scarborough Friends' Institute, York Place, Scarborough.
 Scattergood, Bernard P., M.A., 7, Cookridge Street, Leeds.
 Scattergood, Thomas, 3515 Powelton Avenue, Philadelphia, Pa.
 Sefton-Jones, Margaret, 47, Bedford Square, London, W.C.
 Sessions, Frederick, F.R.G.S., The Brant, Kendal.
 Sessions, William Haughton, 30, Coney Street, York.
 Shackleton, William, 5, Clarence Terrace, Pudsey.
 Sharp, Isaac, B.A., 38, Forest Drive E., Leytonstone, London, E.
 Sharpless, Isaac, Sc.D. LL.D., Haverford, Pa.
 Sheffield Preparative Meeting.
 Shield, John Hall, Burnlaw, Whitfield, S.O., Northumberland.
 Shoemaker, Benjamin H., 535 Church Lane, Germantown, Philadelphia, Pa.
 Shorthouse, John W., 59, Wellington Road, Edgbaston.
 Sibson, Arthur B., M.D., Hardwick House, Stockton-on-Tees.
 Sidcot School, Winscombe, Somerset.
 Simpson, Alfred, Dunham Woods, Altrincham.
 Smeal, William G., 117, London Street, Glasgow.
 Smith, Charlotte Fell, 33, Chenies Street Chambers, London, W.C.
 Smith, Elizabeth Pearsall, 45 E. Penn Street, Germantown, Philadelphia, Pa.
 Smith, Horace J., Ivy Bank, School Road, Moseley, Birmingham.
 Smith, Howard Reckitt, The Lawn, Reading.
 Smith, John E., B.Sc., Friends' School, Hobart, Tasmania.
 Smith, Richard H., 36, Dalmeny Road, Tufnell Park, London, N.
 Smithson, George R., Cannock Road Works, Wolverhampton.
 Southall, A. William, 38, George Road, Birmingham.
 Southall, Anna Strangman, Carrick House, Richmond Hill Road, Birmingham.
 Southall, Henry, The Graig, Ross.
 Southall, John T., Parkfields, Ross.
 Spence, Malcolm, Almery Garth, Marygate, York.
 Stackhouse, Asa M., Moorestown, N.J.
 Stansfield, Charles E., M.A., 29, Upper Redland Road, Reading.
 Stears, W. E., Furzebold, Howth, Co. Dublin.
 Stechert, G. E. and Co., 2, Star Yard, Carey Street, London, W.C.

- Steel, John W., Cleveland Terrace, Darlington.
 Stevens, Charles E., 13, Bertram Road, Sefton Park, Liverpool.
 Stillé, Kate B., Cumberland, Md.
 Stoke Newington (London) Preparative Meeting.
 Straugman, J. Pim, 9, Clydesdale Road, Notting Hill, London, W.
 Summers, W. H., 3, Fair View Place, Hungerford.
 Swarthmore College, Swarthmore, Pa.
 Swift, Mary G., Millbrook, N.Y.
 Taber, David S., 51 Fifth Avenue, New York, N.Y.
 Tangye, Sir Richard, F.R.G.S., Coombe Bank, Kingston-on-Thames.
 Taylor, Ernest E., 9, The Mount, Malton.
 Taylor, Frederic, Rowanhurst, Chiltern Road, Hitchin.
 Taylor, Joseph, Oakfield, Barnsley.
 Taylor, Joseph, Friends' Mission, Hoshangabad, C.P., India.
 Thomas, Allen C., A.M., Haverford, Pa.
 Thomas, M. Carey, Ph.D., LL.D., Bryn Mawr, Pa.
 Thompson, Francis, Lynton, Haling Park Road, Croydon.
 Thompson, Rachel Ford, 33, Carlisle Road, Southport.
 Thompson, Richard, Dringcote, The Mount, York.
 Thorp, Fielden, B.A., 18, Blossom Street, York.
 Tottenham (London) Preparative Meeting.
 Tuckett, Francis Fox, Frenchay, Bristol.
 Tyson, James, 1506 Spruce Street, Philadelphia, Pa.
 Vaux, George, 1715 Arch Street, Philadelphia, Pa.
 Vaux, George, Jun., Girard Building, Philadelphia, Pa.
 Walker, Joseph, 4, Belgrave Crescent, Eccles.
 Walton, Joseph S., George School, Pa.
 Wanstead (London) Preparative Meeting.
 Warren, T., Postal Telegraphs, King William's Town, Cape Colony.
 Waterhouse, Miss, Heathfield, London Road, Thornton Heath.
 Watson, Christopher Scarr, Wensley Villa, 25, Westbourne Road, Sheffield.
 Watson, George Scarr, The Yews, Beauchief, Sheffield.
 Watson, John, Eden Mount, Kendal.
 Watson, T. Carrick, Glenbrae, Jesmond Park, Newcastle-on-Tyne.
 Watson, Thomas H., M.B., 1, Gordon Terrace, Pevensey, Hastings.
 Webb, Alfred, Shelmaliers, Orwell Park, Rathgar, Co. Dublin.
 Webb, John R., Eppingham, Ontario, Canada.
 Webb, Thomas H., 80, Harcourt Street, Dublin.
 Wedmore, Edmund Tolson, 11, Oakland Road, Bristol.
 Wells, Susanna E., B.A., Highfield, Charlbury.
 Wesley Historical Society, Northgate Manse, Heathville Road, Gloucester.
 Westminster (London) Preparative Meeting.
 Wetherall, George Baynes, Severus Mount, Worcester.
 White, Arthur, Sellborne, Newtown, Waterford.
 White, John H., 175, High Street, Camden Town, London, N.W.
 Whitten, Wilfred, Mowbray House, Norfolk Street, Strand, London, W.C.
 Wick, B. L., Cedar Rapids, Ia.
 Wiggins, Margaret B., Wrightstown, Pa.
 Wigham, Outhbert, 93, Blecker Street, Toronto, Canada.

- Wigham, Joseph T., M.D., Albany House, Monkstown, Co. Dublin.
 Wigham, Thompson, 21, Howard Place, Carlisle.
 Willesden (London) Preparative Meeting.
 Willets, Joseph, 152 Greenwood Avenue, Trenton, N.J.
 Williamson, George C., Litt.D., Ph.D., The Mount, Guildford.
 Wilson, Henry Lloyd, Selly Wood, Selly Oak, Birmingham.
 Wilson, Thomas Silk, F.S.L., Bank of England Chambers, Tib Lane, Manchester.
 Wilson, Wilfred, 16, Howe Street, Higher Broughton, Manchester.
 Wilson, William, M.D., Otterburn, The Avenue, Hitchin.
 Winchmore Hill (London) Preparative Meeting.
 Winstone, Benjamin, M.D., 53, Russell Square, London, W.C.
 Wisconsin Historical Society, Madison, Wis.
 Woburn Sands, Friends of.
 Wolverhampton Preparative Meeting.
 Wood, James, Mt. Kisco, N.Y.
 Woodbrooke Settlement, Selly Oak, Birmingham.
 Wrigley, Robert, Brampton, Cumberland.
 Yale University Library, New Haven, Conn.
 York Albert Library, Clifford Street, York.
 York Preparative Meeting.
 Youell, Margaret, Broad Row, Yarmouth.

Obituary.

CHARLES JAMES SPENCE, of North Shields, a life member of the Historical Society, died on the eighth of Tenth Month, 1905. On several occasions our Friend expressed much interest in our work. He was best known to us as the owner of the MS. Journal of George Fox, and from an article contributed by him to *The Essayist and Friends' Review*, vol. I., no. I. (First Month, 1893), we quote the following respecting the Journal.

"This manuscript Journal was among the large collection of papers sometime kept together at Swarthmore, but dispersed after the death of John Abraham. The Journal, and the documents which accompanied it, passed from his widow, Sarah Abraham, to Dodgson

Foster, the son of her eldest brother, and from him, at his death in 1782, to his son, Robert Foster, of Hebblethwaite (afterwards of Newcastle-on-Tyne), descending in 1827 to his son, James Foster. After the death of James Foster in 1861, the "Swarthmore MSS.," as they were then called, were given by Rachel Foster, his widow, to her nephew, Robert Spence, of North Shields, from whom they descended in 1890 to his son, their present [late] custodian."

A portrait of Charles J. Spence appears in Maberly Phillips's *History of Banks, Bankers, and Banking*, in the North of England, 1894, p. 264, with the other members of the banking firm of Hodgkin, Barnett, Pease, Spence, & Co., in 1894.

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